HISTORY OF IRELAND

A HISTORY OF

IRELAND

FOR

SCHOOLS, ACADEMIES AND COLLEGES

By A. M. NOLAN

"No treason we bring from Erin—nor bring we
shame nor guilt!
The sword we hold may be broken, but we have
not dropped the hilt!
The wreath we bear to Columbia is twisted of
thorns, not bays;
And the songs we sing are saddened with the
thoughts of desolate days.
But the hearts we bring for Freedom are washed
in the surge of tears,
And we claim our right by a People's fight
outliving a thousand years."

John Boyle O'Reilly.

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A. M. NOLAN

Dedicated to

Mary A. Crowe

PREFACE

There is no omen more encouraging for Ireland's future than the great and growing desire which manifests itself for information as to Ireland's past. It is part, or, rather, a result of the intellectual revival which for a decade has been agitating the Irish race, and exhibits itself in tangible form in the many excellent books on Irish history which have recently appeared. The work herewith presented is not the least important of this class, and is intended to fulfill a purpose peculiarly its own.

The author is to be commended for having noted the glaring defect in our system of education which excludes the study of Irish history, and for having striven—with what conspicuous success, the book speaks eloquently for itself—to remove what has often been put forward as an excuse for this defect, by producing a history of Ireland which is most attractive from a literary point of view, whose facts have been conscientiously ascertained and are fairly stated, and which in its pedagogic form and arrangement complies in every particular with the exacting requirements of the school room.

The intellectual renaissance which promises

so much glory for Ireland's future and so much profit for the world generally, furnishes an interesting psychological problem. This revival is dependent almost entirely on the inherent genius and instinctive love of learning of the Irish people, and owes little, if anything, to the ordinary and accepted agencies of education and civilization. Everything suggestive of the golden era of Ireland's intellectual achievements was rigorously banished from the schools and colleges of Ireland. From the great universities of Trinity in Dublin and Maynooth in Kildare down to the humblest National school at a crossroads in Kerry or Connemara, the Irish mind was stunted and dwarfed and distorted by a system of training which was carefully and cunningly designed to Anglicise Ireland. That the system failed is one of the miracles of history. Misrepresentation, vandalism, even ignorance scientifically produced, could not kill the genius of Ireland. After long nights of darkness, during which at times it had disappeared completely and was often thought to have been extinguished forever, it reappeared, a mere spark, at first, but quickly to expand itself through its native fire and warmth, until it virtually blazes today, a sacred, living flame, recognized, respected, perhaps, feared, even by the England which through so many generations had labored to destroy it.

While the political reasons which banned

the study of Irish history in Irish schools can be easily understood, it is beyond comprehension and explanation, why this Bœotian policy should have been imitated in this country by those to whom was entrusted the formation of the Irish-American character. But that the policy has been imitated, if not improved upon, is none the less a sad and pitiable fact. Irish societies, incapable of conceiving true Irish ideals; indifferent Irish parents, unable to prize the rich heritage for their children and for humanity contained in the narratives of Ireland's intellectual greatness; criminally negligent educators, who, with base ingratitude, forgot the heroic struggle against physical and spiritual serfdom which made possible the very existence of their schools—these are responsible for almost completing in this country, among the Irish-American millions, the satanic work of ignorance, forgetfulness and apathy which England had begun in Ireland, but in which work, thank God, she has failed.

This book appears at a most opportune time. It gives prominence to what is best and most ennobling in Erin's story. It sketches, with marked ability, the formative processes which have produced true Irish character, a character as pure and sterling as gold from the furnace, having as its distinguishing marks virtue, truthfulness, generosity; love of home, religion and country; undying loyalty to principle;

Death before Dishonor. The book should be in every school room wherein the character of an Irish-American child is being fashioned: it ought also have a welcome place in every Irish-American home where the beautiful, the heroic and the chivalric in a people's story still find appreciation

P. SHELLY O'RYAN,
Member of the Chicago Board of Education.

May 1, 1905.

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HISTORY OF IRELAND

CHAPTER I.

THE GEOGRAPHY OF IRELAND.

Situation and Size.—Ireland is commonly designated as one of the British Isles which lie in the Atlantic Ocean immediately off the western coast of Europe. The Irish Sea and St. George's Channel separate it from the island of Great Britain. The island is three hundred and two miles long and one hundred and eighty-nine miles wide. Its area is nearly 32,524 square miles.

Names.—Many poetic names have been given this beautiful little island. Its early inhabitants called it Inis Ealga (Innis A al' ga), or Noble Island. Three queens, in turn, lent it their names, Bahnba, Fodhla (Fiola) and Eire. Most suggestive of all, however, is the name which the Milesians gave it when they sought their island home and found it, Inis Fail.

"And lo, where afar o'er ocean shines
A sparkle of radiant green,
As though in that deep lay emerald mines,
Whose light through the wave was seen.

'Tis Inis Fail—'tis Inis Fail!
Rings o'er the echoing sea,
While, bending to heav'n, the warriors hail
That home of the brave and free.

* * * * *

"Nor frown was seen through sky or sea,
Nor tear o'er leaf or sod,
When first their Isle of Destiny
Our great forefathers trod."

Under Milesian rule, the island came also to be known as Scotia, sometimes as Scotia Major, to distinguish it from Scotland, which was then called Scotia Minor. The Romans, to whom its mild climate suggested a possible winter quarters, called it Hibernia. In the days of Christianity, it gained the title, Inis Na Naoimh (Innis na Neeve), or the Island of Saints, from the fact that it has given to the Church more saints than any country of its size.

Divisions.—Ireland is divided into four provinces: Munster, Leinster, Ulster and Connaught. These provinces have had various boundaries during the history of the country. In the early ages Munster was divided into two parts, the northern part being called Thomond, the southern being called Desmond. When the Milesians ruled, the province Meath was formed by taking a portion away from each of the political divisions, or provinces, for the purpose of supporting the high king. All these larger divisions were again divided into smaller tracts. These subdivisions were inhab-

ited by one or more clans. Under the English government the provinces were divided into counties. Ulster has nine counties: Donegal, Londonderry, Antrim, Down, Armagh, Monaghan, Tyrone, Fermanagh and Cavan; Leinster has twelve: Louth, Meath, West Meath, Longford, Dublin, Kildare, King's County, Queen's County, Carlow, Wicklow, Wexford and Kilkenny; Munster has six: Waterford, Tipperary, Clare, Limerick, Cork and Kerry; Connaught has five: Roscommon, Leitrim, Sligo, Mayo and Galway.

Rivers.—The Shannon is the largest river in Ireland. The Boyne is noted for the famous battle fought on its banks. The Bann, the Blackwater, the Suire, the Moy, the Liffey, the Slaney, the Nore, the Erne, the Barrow, the Lee, the Avoca and the Foyle are rivers of importance in the geography of Ireland.

Mountains.—The greater part of Ireland's surface is a plain, dotted often with low hills. The mountains are not high. To us of the land of the Rockies, the Sierras, the Adirondacks and even the Catskills they would seem little more than large hills; yet in their fastnesses many poor Celts found shelter more safe than that of the Sanctuary, which, in the Middle Ages was, by law, a refuge of the fugitive from which no violent arm dared to drag him. The principal mountains are: the Mourne Mountains, the highest peak of which is Sliev Donald (2,796

ft.); the mountains surrounding Clew Bay, in Mayo, of which Muilrea (2,638 ft.) is the highest; the Macgillicuddy Reeks of Kerry, the highest eminence of these being Garran-Tual (3,414 ft.); the Wicklow Mountains, with Lugganaquila rising 3,039 feet above sea level; and several mountain ranges intersecting the in-

THE LAKES OF KILLARNEY.
Old Weir Bridge.
From J. S. Hyland & Co.'s "Ireland in Pictures".

terior of the island, among which are, the Devil's Bit, Slieve Bloom, the Galtees, Mt. Leinster and the Black Stairs.

Lakes.— Among the lakes, those of Killarney are the most famous for their beauty. Lough Neagh is the largest lake in Ireland. Lough

Allen, Lough Ree and Lough Derg are expansions of the Shannon River. Lough Corrib is the second largest lake in the island. Loughs Erne, Mask and Conn are also numbered among the larger lakes of Ireland.

Bogs.—The bogs of Ireland are of two kinds, flat and mountain bogs. Lying east of the Shannon River is a great expanse of flat bog, called the bog of Allen; and almost as large is the Barrow bog. All told there are one thousand bogs in Ireland. In many places these bogs are dry and firm and can be made productive by draining; but often they consist of dangerous pools and quagmires. The inhabitants in the vicinity of a bog obtain their fuel from it by cutting into small sections—about the size of a brick—and by drying the peat or turf which mainly constitutes the bog. This peat is nothing more than decayed aquatic plants which have gradually changed into a damp, spongy substance and become part of the bog beneath. Besides peat, another valuable product is found in these bogs. This is a species of petrified wood, of jet black hue, called bog-oak, which, when carved and polished makes very beautiful ornaments.

Minerals.—Besides the several coal fields of Ireland there are mines of iron, lead, copper, silver and gold, as well as quarries of slate and marble. But, although their island is so richly endowed by Nature, the Irish people have no

facilities and no capital by which to work these mines. Were they given substantial encouragement in developing the coal fields alone, they would quickly settle for themselves the economic and political questions which have long puzzled statesmen; and the island of heroes, saints, scholars and beauty would become the home of art and luxury.

Climate.—For three quarters of the year, the winds sweeping the island are westerly, so that the moisture of the Atlantic is being continuously spent there. A humid atmosphere and much rain is the result. To this is due the rich verdure of the country which has given Ireland the name of Emerald Isle.

CHAPTER II.

THE PRE-CHRISTIAN PERIOD.

Early Inhabitants.—There are various controversies regarding the origin of the Celtic race; but, whatever their origin may have been, the people whom St. Patrick found upon his advent to Ireland were of three distinct types, the Firbolgs, the Tuatha De Danaans and the Milesians. The Firbolgs were the primitive race, spending their lives in herding sheep and tilling their fields. They left no impress of their existence upon the island except where they erected fortifications, called raths or forts, as protections against the Tuatha De Danaans, who arrived at a later period in Ireland. Although they had invaded the island and conquered the Firbolgs, the Tuatha De Danaans were not a war-faring people, but were traders and manufacturers. They are supposed to have come from Attica, where they had learned the various arts and caught the cunning skill from the Greeks of Athens. So wonderful was their knowledge of mechanics and the liberal arts that the simple shepherd Firbolgs believed them to be dealers in the Black Art of magic. There are evidences that the mines of Ireland were worked by these people; and many specimens

of their handicraft, such as swords, artistically ornamented, shields, spearheads and other implements are still in existence. Throughout the island monuments and other proofs of their skill in masonry may be found in great numbers. But the Tuatha De Danaans were not destined to be the rulers of Ireland. Another race, a race of soldiers, conquerors, statesmen, was to take the government of the island from both the pastoral Firbolg and the Tuatha De Danaan artisan. And to this day, in spite of invasions that followed, in spite of the ravages of barbarous Danes, notwithstanding the blending of the Anglo-Norman with their race, even against the dog-like tenacity of the Anglo-Saxon, the Irish people may look back through the centuries of bloodshed and persecutions to the moment when Inis Fail, the island of their destiny, became the home of the Milesians, and call it theirs, Milesian Ireland. For they have not given up the fight for their island home. With the same spirit of brave endurance and noble pride that marked the Milesian forefather, they cling to it, never failing, never weakening:

"Little these veterans mind,
Thundering hail or wind,
Stronger their ranks they bind,
Matching the storm."

Origin of the Milesians.—The Milesians, legends tell us, first dwelt in Scythia, from which

country they wandered into Egypt, where they lived during the reign of Pharaoh. From Egypt, it is said, they were driven to the island of Crete. Not welcomed there, they returned to Scythia. Again wandering, these people reached Spain, where they settled for some time. Spain, however, was not their destined home, and, led by Miledh and his Druid, Caicher, who prophesied that they would find their final home on an island lying in the west, they sailed the sea in search of Inis Fail, and found it.

Arrival of the Milesians.—The Milesians arrived in Ireland many centuries before the birth of Christ. Landing at the mouth of the River Slaney in Wexford, they surprised the Tuatha De Danaans and demanded their submission. Accusing Miledh of unfairness in thus surprising them, the Tuatha De Danaans requested him to return with his followers to his ships and to remove his fleet to a distance of "nine waves" from the shore, promising to yield, should he effect a second landing. With the chivalry that characterizes the Milesian throughout history, Miledh agreed to give the enemy another chance. But as soon as they had reached the high sea, a terrible storm arose and wrecked the greater part of the fleet. Many of the Milesians were drowned. The survivors succeeded in landing in Kerry, at a point called Sliev Mish, near Tralee. Here they gave battle to the Tuatha De Danaans. During the pro-

gress of the battle Miledh and his queen, Scota, were killed. The glen in which Scota was killed now bears her name, Glenscoheen, or Scota's Glen. The Milesians, in spite of the death of their king, won the victory; and the Tuatha De Danaans retreated to Tailten in Meath, where they made another stand against the invaders. Once more the Milesians routed them. In this latter battle, the three kings of the Tuatha De Danaans and their wives, Fodhla, Bahnba and Eire, who fought side by side with their husbands, were killed. The sons of Miledh, Eremon and Eber, now formed an alliance with both the Tuatha De Danaans and the Firbolgs and took possession of the island. Dividing the rulership between them, Eremon taking the north and Eber the south over which to hold sway, they lived in peace for one year, at the end of which a dispute arose and a battle ensued. Eber was killed; and Eremon became sole and supreme ruler of Inis Fail.

The Pagan Kings of Innis Fail.—Of the kings who succeeded Eremon until the advent of St. Patrick, there were one hundred and seventeen, each of whom did his part in an unconscious preparation for Christianity. Three of the most notable of these were Connor MacNessa, Cormac and Niall of the Nine Hostages. Connor MacNessa reigned many years before the birth of Christ. To him is given the credit of establishing the Knights of the Red Branch, a company

of chivalrous and brave men. Cormac began his reign in 227 A. D. He is noted for framing a code of laws by which for centuries Inis Fail was governed, and for composing the Psalter of Tara and the Teagasc an Righ (The Instructions of a King). He was also said to have adored the God of the Christians, despising the numerous divinities which the Druids attempted to force upon his intelligence. Niall of the Nine Hostages derived his title from the fact that he had taken hostages from the provinces of Ireland and Scotland, and thereby secured the homage of the kings of those provinces. He was the father of fourteen sons, from whom the principal families of Ireland are descended. These descendants were called the Hy-Niall of the North; and they gave to Ireland all her kings until the invasion of the Anglo-Normans. Niall was the involuntary agent in Christianizing Ireland, for he it was, who brought captive to the island St. Patrick and his two sisters, Dareca and Lupita.

CHAPTER III.

THE LAWS, CUSTOMS AND ANTIQUITIES OF THE MILESIANS.

Civilization.—Though a pagan race, the Milesians were far from being uncivilized. In their social order and method of governing they were superior to the nations of western Europe, and even Rome did not possess a code of laws equal to that of Inis Fail, nor did Greece surpass it. In their island home, cut off from communication with other peoples, the Milesians had developed a strong, self-centered, self-reliant, regular life of their own. Theirs was not a borrowed civilization as was that of Britain, France, Germany and all the nations of western Europe. The clan system, the straight, legitimate line of nobility, the honor given the scholar and the respect shown the soldier, all indicate a development not found elsewhere at that period.

The Clan System.—A clan comprised several families descended from the same ancestor. Each clan was governed by a chief, who was elected by the clansmen. To this chief the families of the clan gave tribute and rendered him service in times of war or whenever he needed such, and they, in turn, received his aid and protection. He was their acknowledged leader and

as their leader received their homage; but he was not their lord nor their master; nor did he own the tract of land inhabited by his followers. Therein lay the difference between the Milesian and European civilization and government. Throughout Europe social order began with the king or the emperor, the nobles, and an oppressed, slave-like populace. This was due to the feudal system. Wherever feudalism existed, the king was absolute ruler, and to pay his nobles for their services in times of war as well as for allegiance to him, he was accustomed to bestow upon them large tracts of land. Upon these lands the nobles built strong castles and fortified them against the attacks of their enemies, who were usually envious lords of their own nation. The poor people whose lot it was to till these lands became the vassals of the nobles, and were as much the property of the plundering lords as was the land itself. They could call nothing their own, neither the fruit of their sowing, the cattle they fed, nor even the children whom God gave them. They had no rights but that of serving the lord of the castle. In Milesian Ireland no such state as feudalism could obtain, for it was contradictory to the clan system. According to the clan system, each member of the clan possessed rights equal to those of the others. The land belonged to the clan in common, not to the king, nor to the chief, nor to the clansmen, but to the clan as

a whole. Certain parts of it, however, were set aside for the support of the chief, the tanaist and the other public officials. It was a truly democratic basis upon which the land was held in Ireland in the days of the Milesians. The result of this system may be found even to this day in the self-respect and pride of those Irish of the Milesian descent.

The Chief.—The chieftancy of a clan was usually inherited by the eldest son of the ruling chief, but not invariably so. Should he possess a bodily defect, he was debarred from the inheritance, and another was chosen. When elected, the new chief was escorted to the place of inauguration, selected, perhaps, by the ancestors of his clan, generations before. There, standing on a stone which had served his predecessors, he swore to keep inviolate the customs of his clan. After the Teagasc an Righ had been read to him, he received the straight white wand, emblem of purity and rectitude, from the ollav of the clan. Then descending from the stone, he turned around three times to view the territory over which he had been chosen to rule. In order that a dispute might not arise upon the death of the ruling chief and thus cause a division of the clan, his successor was chosen during his lifetime. This official was called the Tanaist or Tanaisteacht.

The Ard-Righ.—As stated in the previous chapter, the ard-righ was usually chosen from

the descendants of Niall of the Nine Hostages. To hold the allegiance of the province kings or chiefs, the ard-righ was accustomed to take hostages from them. These hostages were, in most cases, their children. For his maintenance, the province of Meath was set apart, and until the year 566 (A. D.), Tara was the home of the

THE FEIS TARA.

ard-righ. In that year, Dairmuid, who was then reigning, violated the sanctuary of St. Ruadan by seizing the person of the Prince of Connaught, who had sought protection there. To punish the desecrator, it is said, the good saint cursed his home, and from that time Tara ceased to be the home of the ard-righ, for though all succeeding ard-righs were called kings of Tara, none cared to live in a place that a saint had cursed.

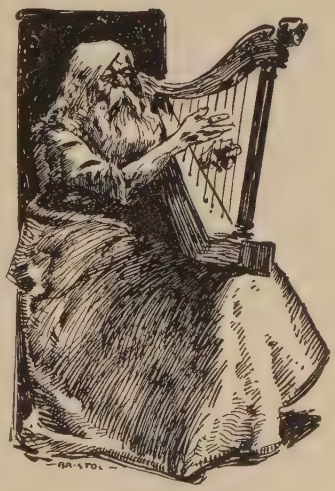
Feis Tara.—One of the most remarkable of Milesian institutions was the renowned Feis Tara or the Triennial Parliament. This parliament was established by the ard-righ, Ollamh Fiola, the Lycurgus of Ireland, who reigned nearly a thousand years before the birth of Christ. The Feis Tara was composed of:

1. All subordinate royal princes, or chiefs.
2. All ollamhs (ollavs), bards, judges, scholars and historians.
3. All military commanders.

When parliament met, the ard-righ presided.

The Brehon Law.—The code of justice which directed the government and regulated the worship of the Milesians was called the Brehon Law. This code existed from earliest times down to 1600 A. D. One of the articles of this code provided for the imposition of a fine, or *eric,* upon persons committing an offense against justice. The criminal was fined according to his rank, and if he were unable to pay the eric, or should he flee from justice, his clan was compelled to pay it for him. In case of murder, the friends or relatives of the victim were allowed the privilege of refusing the eric and demanding the death of the murderer. The judge, or brehon, who administered the law usually inherited the office. Only certain families were permitted to give a brehon from their number. Like the tanaist and other offi-

cials, the brehon received a portion of land for his support. His fees were, as a rule, cattle and provisions. There was no bribery or conniving at crime under the Brehon Law; should the brehon be tempted to give an unfair decision, he was branded on the cheek with a hot iron and thus marked for life as an unjust



ANCIENT HARPIST.

judge, a traitor to his high office. This was Irish law under real Irishmen.

The Bard.—Among the public officials of the Milesian government were the poets, philosophers, scientists, historians and musicians. These are commonly called bards. In the days of Inis Fail, the bards were greatly respected

for their knowledge, loved for their entertaining powers and feared for the sarcasm with which they scourged those who displeased them. They had the gift of tongue which today still distinguishes the Celt. They were welcome at the board of prince and commoner and, according to the warmth of the hospitality shown them, they paid for it in song, story or information of affairs outside the life of the clan that then entertained them. They were to the early Irish what our newspapers are to us. It was often the custom of these wandering men of knowledge to attach themselves to the train of some chief, where they became the most favored members of the household. In such cases it was the duty of the bard to improvise songs and narratives detailing the heroic deeds, citing the instances of valor and praising the virtues of the particular chief who favored them. To these bards we owe much of the ancient history of Ireland.

Literature.—A race which gave a high place to the scholar and respected the bard naturally produced literature of no mean merit. The literature resulted, too, from the clan system. Each clan had its bard as well as its chief and its judge; and the bard recounted the daily events of the clan which lengthened into one great history. This at first was handed down from generation to generation, and finally, when vellum was introduced, written down. In the

third century Cormac, who was reigning ard-righ, caused the annals of the country from the earliest period to be collected into a work called the Psalter of Tara. It was this king who revised the Brehon Laws, purified and condensed them. Besides this book, the Cuilmenn was produced by the ancient Irish. This work was the most wonderful of the literary treasures of the pre-Christian period. The greatest of pagan poets was Ossian, who was also a famous warrior. His poems were naturally narratives of a warlike nature; but, like numerous other works of the Milesians, only fragments of his poetry are in existence. He flourished about 300 A. D. One of the proofs of the superiority of the pagan literature of Ireland is the fact that, when Christianity arrived, the literature did not lose its individuality and become Christian in the re-telling under Christian rule. In Germany, England and other countries, the old fighting heroes of pre-Christian narratives were toned down to gentle and brave knights of the cross; but in Ireland the pagan heroes of song and story remained pagan always, but pagans of pure morals and just living.

Music.—The Milesians accorded to music a high place among the arts. No man was considered educated who was without the mastery of that art. Stringed and wind instruments were used; but the harp was the most popular; and it is for this reason the emblem of Erin.

The Irish language is peculiarly fit to be adapted to music, and the vocal music, as well as the instrumental, is sweet and expressive. The music of the Milesians may be said to be of four kinds, the tender lullabies of the Sleep Music, the stirring, fiery songs of the War Music, the lively jig or reel of the Mirth Music, and the sad, wild caoine of the Sorrow Music.

Religion.—Even in their paganism Ireland's people showed a predisposition to a high form of religion. While the Egyptians worshiped cats, crocodiles and other inferior objects as their gods, and the Grecians and Romans made graven images of mythical beings who, they believed, possessed the faults of humanity, the early Milesians gave their worship to the elements and in later days many believed in one supreme being. A race that worshiped the luminaries of the heavens must have been of a greater intellectual standard than those races which selected inferior animals and gods with human frailties to whom to give their homage. The character of the Celt even in paganism was a religious one, affectionate, artless and true. It was easy for St. Patrick to cast into this fertile soil the seeds of Christianity, and it was but natural that they should grow and thrive luxuriantly under his care. For the race was blessed from the beginning with the love of God. It possessed none of those vicious habits and disgusting practices that were common to

other pagan nations. There were no vices inculcated by ages of ignorant blindness, for, from the first, the Milesians were groping for the God of St. Patrick. They sought Him in their worship of the awfulness of His elements; they admired Him in the beauty of His creations, the sun and the moon; they feared Him in the strength of the storm and the quickness of the lightning; and they loved Him in the gentle whisperings of the wind. They did not, as a rule, carve hideous idols, nor did they bow down in weak submission to images graven by their own hands. They believed in fairies and elves, but even this pretty superstition prepared their simple hearts for the more beautiful belief of the existence of the spirit land. The presence of angels kneeling, unseen by mortals, in adoration before the tabernacle was not hard for these affectionate people to believe when they discovered the angels to be more kind than the fairies.

Dress.—In the eleventh century before the birth of Christ, Tighernmas, an ard-righ of that period, introduced the custom of distinguishing rank of the wearer by his dress. Members of the slave class were permitted to wear a dress of but one color; tillers of the soil, or laborers, wore two colors; soldiers, three; farmers, four; nobles, five; ollamhs, six; and kings and queens, seven. Later the people dressed according to their means, those affording it

wearing as many colors and as fine material as they chose. The style of dress worn by the clans of early times was picturesque. The dress of the women was beautiful and graceful. Both men and women wore the Lena, a close-fitting garment, without sleeves, which covered the upper part of the body. With this the men wore a sort of trousers, and an outside article of dress, which was similar to a blouse and was bound round the waist with the Cris, or girdle. The color of this garment was usually green, scarlet or a deep, rich crimson. It was called the Imar, and women wore it as well as the men. Another part of the Milesian woman's dress was the Caille, or veil, which was wound in artistic fashion around the head. The women's gowns usually hung in straight, simple lines, which gave an added grace to their carriage. Besides these articles of dress, a large cloak or mantle was thrown around the shoulders and caught up with a brooch of gold or silver.

Houses.—The Milesians built their houses from timber, which they had in abundance, for Ireland was, at that time, covered with large forests. The shape of these houses was usually round or oval, but often the artisans varied the form of their structures to the rectangular style. For protection against their enemies they built in groups and raised high embankments, called raths, around each group. These embankments are to be found in many places in Ireland at

the present time, and are familiarly known as forts.

Food.—The Milesians commonly used oats, wheat, rye and barley for food. Out of these grains, which they ground in a primitive manner, they made bread and various kinds of cakes. Instead of butter they used honey. Roasts of all kinds of game as well as of the flesh of domestic animals were to be found on the board of the chief and his clan. The children, and those adults who cared for it, ate oatmeal porridge, or, as it came to be known, in the days of English-speaking, stirabout. Their drinks consisted of water, milk, ale and a delicious liquor, called mead. Wine was also known to the Milesians, it being imported from European countries. The method of preparing the food for the table was, of course, simple and primitive. The meat, often the whole carcass of the animal, was put on a spit and slowly turned before a great, roaring fire.

Houses of Public Hospitality.—The Brehon Laws provided for the lodging of travellers and strangers throughout Ireland. Since there were no hotels in those days, men were appointed, as officials of the government, to look after the welfare of all travellers. These officials were called Brugaid and were to be found in various parts of the island. On account of their position, which was recognized as a most honorable one, they were highly respected by the clans-

men. They were obliged by law to have a larder well stocked with provisions and to have a certain number of beds and other furniture for the free entertainment of strangers. For this purpose, each Brugaid was given a large tract of land for which he was to pay no taxes, and he was supplied with all things necessary to his calling. In order to direct travellers to the abode of the Brugaid, a light was always kept burning at night, on the grounds outside; and often the weary heart of a poor stranger was cheered by the hospitable glow.

The Burial of the Dead.—Sometimes the dead of the Milesians were cremated and the ashes placed in urns made for that purpose, but usually the body was buried. In some cases where the body of a soldier was interred, it was placed in a standing position, facing the direction of his enemies, and fully armed as if for battle. Mounds of stone and clay, called carns, were erected over the graves. Of these mounds there are many still in existence throughout Ireland. They may be found often on the summits of hills, where chiefs of the clans were buried. Sometimes pillars were placed over the remains of the Milesians. And, when the dead man was of high standing, a prince or a king, a tomb, not unlike our present-day tombs, was built over his body. These tombs were formed by raising large stone slabs on end, around the remains, and roofing them with another stone of even greater size. They are known as

cromlechs, but in some places the people call them Giants' Graves.

Weapons.—Several kinds of weapons were used in the hunt and in battle by the Milesians. The Craiseach was a large, thick spear with a blunt point and a sharp edge; the Sleagh, a light, narrow, sharp-pointed spear. Both of these were used for thrusting. For throwing, the Gae and Fogad, light javelins, were used,

IRISH ANTIQUITIES.

as was also the Saiget, which was kept, when not in use, in a Bolg, or pouch. The Lia Lamha Laic, or champion's handstone, a weapon shaped like an axe and sometimes called a celt, was thrown, instead of being used for hacking or chopping. That most primitive of weapons, the sling, called in Gaelic, Taball, was also used. The Claidem, or broadsword, and the shield, or Sciath, were common, too. The Sciath was sometimes made of wood and sometimes of metal.

CHAPTER IV.

ST. PATRICK.

Patricius, the Captive.—When Niall of the Nine Hostages returned to Ireland from an expedition to the continent, he brought with him a number of captives, among whom was Patricius, son of Calpurnius, a Roman officer who had married a Gallic maiden named Conchessa, sister of St. Martin, Bishop of Tours. The boy, Patricius, was about sixteen years when Niall carried him off from his home, and for seven years he served as slave. He finally escaped and returned to his home in Gaul.

His Return to Ireland.—This youthful captive, however, was destined to return to the scene of his former bondage, but not as slave. A higher destiny was his. After his escape from the Irish, his parents put him under the tutelage of his uncle, the Bishop of Tours, and he rapidly advanced in learning and piety. During his captivity he had become greatly attached to the Irish people; and when his education was finished, the desire grew within him to return to Ireland with the message of God, that he might convert his former masters to Christianity. Hearing of his great zeal and his wish to spread the gospel among the Irish, Pope Celestine consecrated him Bishop and sent him

officially to Christianize the island. Thus did St. Patrick become the apostle to Ireland.

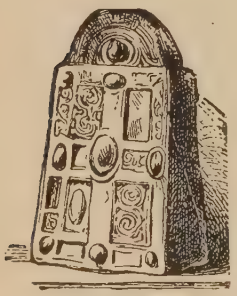
St. Patrick at Tara.—St. Patrick arrived in Ireland in 432 A. D. Landing at Wicklow, he met with hostility from the clan living there,

ST. PATRICK.

and was compelled to return to his ship. Undaunted, however, by this reception, he made a more successful attempt and landed farther north on the island. Wisely conceiving the idea of preaching to the ard-righ and his nobles, he set forth to Tara with this bold project in his mind. He

432 A. D.

arrived at Tara upon the eve of the feast of Beal, the fire-god. Throughout the island the fires had been extinguished, and it was forbidden anyone under penalty of death to enkindle a fire until the great national fire at Tara was burning. The chiefs were all assembled, awaiting the opening of the ceremonies, when St. Patrick arrived at the top of the Hill of Slane, not far from Tara. Remembering it was Easter



Shrine of the Bell.

St. Patrick's Bell.

IRISH ANTIQUITIES.

Eve, he lit the paschal fire according to the custom of the early Christians. The Druids who were in attendance at the Tara ceremonies, looking towards the hill, saw the light in a moment. Rushing to the ard-righ, they excitedly ordered that the fire be quenched immediately, and prophesied that were it not put out at once, the fire of St. Patrick would burn forever in Ireland. Their prophecy was fulfilled, for the light of the Christian faith has burned,

sometimes brilliantly, sometimes low, but always steadily in the hearts of the Irish people.

The ard-righ commanded that a chariot be sent to convey the desecrator of the feast back to Tara, where it was decided among the druids that he would forfeit his life for the offense, in the meantime, forbidding the people to show the culprit any sign of respect, either by standing or acknowledging his presence in any other manner. But, when the saint was brought in their presence, a chief, named Ere, with intuitive veneration for the man of God, arose immediately, contrary to the mandate of the ard-righ. To the ard-righ, St. Patrick explained his presence in the island; and, as if by miracle, he was protected from death that day. He was instead invited to appear the next day at the court to debate the question of religion with the druids, who were the priests of the pagans. On the following day St. Patrick returned with eight priests who had accompanied him to Ireland, and the youthful Benignus, a son of a chief whom he had converted on his way into the interior of the island. On this glorious Easter day it was a wonderful sight which dazzled the eyes of the Milesians at Tara; for, resplendant in robes of the purest white, the saint and his companions marched upon them, chanting slowly and solemnly a litany which called down to their aid the miraculous power that resulted in Ireland's conver-

sion. Confused with the logic of the saint, the druids soon gave up their efforts to condemn him before the ard-righ, and the ard-righ, fearing to anger so wonderful a man, professed belief, which, although not genuine, was, at least, a proof of Patrick's influence over the wicked. Conall Creevan, brother of the ard-righ, Laori, was among the first disciples of the saint, and many chiefs and ollamhs followed his example.

The Shamrock as St. Patrick's Aid.—It seemed as if, on that day, all nature was arrayed on behalf of the apostle. The sun was shining, the air was clear, and the sky told of the infinite that was not of earth; but truest of all, the little tre-foil leaf at his feet, the shamrock of Erin, lent its aid, when St. Patrick, on looking around for a means of explaining the doctrine of the Trinity, spied the graceful plant. Stooping, he plucked it, and, raising it aloft, pointed to the three parts growing on the one stem and forming one leaf, yet with each part distinct in itself. And the sons of nature, listening to him, were taught to believe in the Creator of all nature.

Missionary Labors.—Satisfied with his success in the province of the ard-righ, St. Patrick became eager to convert the clans of the other provinces, and he, therefore, soon continued his journey through the island. In Connaught he spent seven years, traveling from county to county, preaching the gospel. Everywhere was

he received with love and respect; and the number and facility of conversions surpassed anything in the history of the Church. Churches sprang up wherever he preached and schools were instituted as fast. Convents, monasteries and hermitages soon became numerous in the island. In the county of Mayo he spent forty days of Lent in fasting and praying, on the mountain which now bears his name, Croagh Patrick. These prayers and mortifications he offered to God for the preservation of the faith among the Irish race, and it is needless to say that they have been accepted. From Mayo he went to Tirawley, where he converted the seven sons of the chief as well as twelve thousand clansmen. Leaving Connaught, he went north to Ulster, and there met with the same success. Revisiting Meath, he appointed St. Secundinus bishop of the northern portion of the island, so that that part already converted might be under some guidance and authority in his absence. He then visited Leinster, where he made many converts and founded several churches. In this province he spent a time with Dubtach, the chief bard of Erin, who, as Erc had done at his first appearance at Tara, had risen in respect when he returned in answer to the ard-righ's invitation. Dubtach had become a disciple on that day and continued to practice his faith in his Leinster home. He introduced to the saint another dis-

ciple, whom he had, himself, converted, one Fiech, who asked and received holy orders from the Saint. Fiech was the first man of Leinster to become a bishop, for his zeal soon caused him to be raised to the episcopacy. St. Patrick, after spending some time in Ossory, went to Munster, where he baptized the king of Cashel, Oengus, who, during the ceremony, received a wound from the spike of St. Patrick's crozier, which the saint had unwittingly dropped upon his foot. On learning of the accident St. Patrick asked the neophyte why he had not cried out, and was told by him that he thought it was part of the ceremony. "Thou shalt have its reward," Patrick promised this self-made martyr, "for thy successors shall not die of a wound from to-day forever." Near Limerick the people of North Munster came in great numbers and from long distances to hear him preach and to be baptized. Thus it was all through Ireland, St. Patrick found little opposition and much faith, and he blessed the land, prophesying that many saints would live there.

Death of St. Patrick.—In Ulster, the chief of the district of Armagh, Daire, gave the saint a hill upon which to build a church. This church became the seat of ecclesiastical jurisdiction in Ireland and was called the See of Armagh. It was here, after years of fruitful toil, quietly and peacefully St. Patrick laid down the burdens of life **493 A. D.**

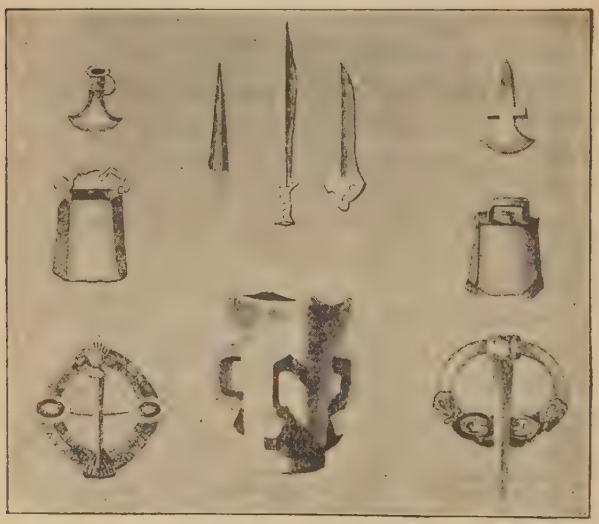
to receive the reward of the greater and fuller life which he had so nobly earned. He was buried at Downpatrick.

The Results of St. Patrick's Mission.—The manners of the Irish people did not change greatly after the advent of St. Patrick among

DOWNPATRICK CATHEDRAL.
This edifice is said to be built on the site of the ancient church in which were deposited the remains of SS. Patrick, Brigid and Columba.
From J. S. Hyland & Co.'s "Ireland in Pictures".

them. The only difference lay in the fact that, instead of wasting their affection and worship on false idols, they now gave it ungrudgingly to the God into Whose fold the saint had gathered them. And their religious hearts found a satisfaction in the teachings of the Christian

Church which they had not found in the worship of the sun. In their laws there were a few changes, made to coincide with the new religion. These changes were made by St. Patrick, three bishops, three scholars, and three kings, who met and revised the Brehon Law as it was recorded by Cormac MacArt in a book called the Seanchus Mor (Great Law).



IRISH ANTIQUITIES.

CHAPTER V.

THE ISLAND OF SAINTS AND SCHOLARS.

Inis Na Naoimh.—One of the most important results of St. Patrick's mission in Ireland was the rapid growth of monastic orders. Throughout the island monasteries sprang up in great numbers, and from these emerged men whose piety and zeal became of world-wide renown, and gave to Inis Fail the name of Inis Na Naoihm, the Island of Saints.

St. Brigid.—Among the first converts of St. Patrick was the maiden Brigid, the Pearl of Ireland. She was a daughter of a most illustrious family of Leinster, but was born during a sojourn of her parents in Fochard, near Dundalk, about the year 453. It is said that St. Patrick baptized her, and that St. Maccaile bestowed upon her the veil of religion, when she was but a girl in years. She established the convent of Kildare, which became the center of religious life in Ireland. Not only is St. Brigid venerated in Ireland, but also throughout Italy, Germany, France, England, Portugal and the Hebrides Islands, where churches have been erected to her honor. She died in the year 523.

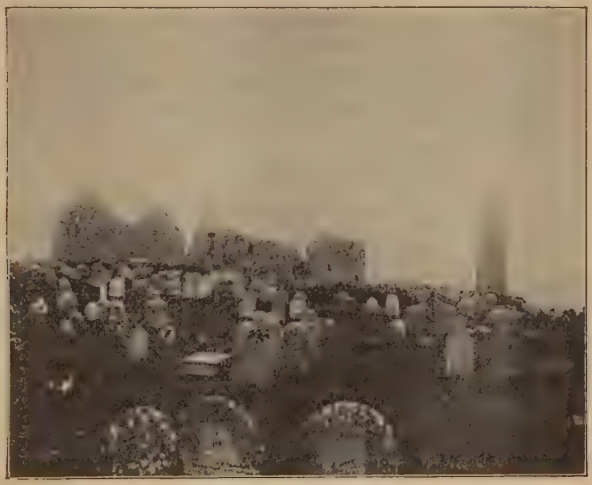
St. Columba.—Butler, in his Lives of the Saints, compares St. Patrick to the sun, St. Brigid to the morning star and St. Columba to

the moon. And there is no better description of those three beautiful lives—St. Patrick the glorious, Brigid, the clear shining light of Irish womanhood, and Columba gleaming white, peaceful and pure before the eyes of men. Columba, who was the descendant of a royal Irish race, left Ireland with twelve companions to establish a monastery in Iona, an island off the coast of Scotland. To him the Scots and Picts of Britain owe their conversion to the Christian faith, and from his successors, Ardan, Finnan and Colman, the Saxons received the light of Faith.

St. Columbanus.—A saint whose name is often confused with that of St. Columba is St. Columbanus, who was born in Leinster in 543. Columbanus was educated in one of the most celebrated monasteries of Ireland, Bangor, founded by St. Congall. From this monastery he set forth with twelve other monks to spread the gospel among the heathen peoples of Burgundy, Switzerland and Italy, where they labored for many years. To these men, Columbanus and his companions, modern Europe owes its civilization. Columbanus died Nov. 21, 615 A. D.

St. Gall.—Among the companions of St. Columbanus was the monk, Gallus, who, on account of an illness incurred while laboring among the Allemani, a tribe of Germany, was compelled to separate from his comrade and

friend, and remain behind, while Columbanus proceeded to Lombardy. St. Gall or Gallus did not remain idle in his Master's vineyard, but set about the work of civilizing and converting the Germans and Swiss. In 613 A. D. he founded a monastery which became the most re-



RUINS OF CLONMACNOISE.
Founded by St. Ciaran A. D. 548.
From J. S. Hyland & Co.'s "Ireland in Pictures".

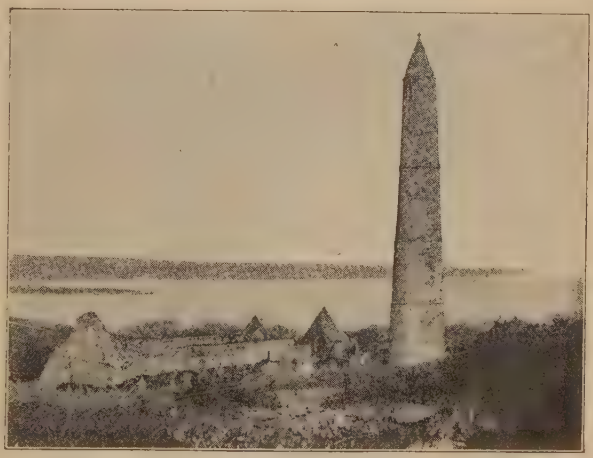
nowned school of ancient Germany, and for more than three hundred years remained the center of learning of the whole kingdom.

The Schools of Ireland.—Bangor and Armagh in Ulster, Clonmacnoise, between Leinster and Connaught, and Lismore of Munster were the four principal seats of learning in Ire-

land. Among the others were Mungret, near Limerick, which was established by St. Nessan; Clonard, founded by St. Finnan; Glendalough, by St. Kevin, and a school in Galway established by St. Brendan, the navigator, to whom some historians give the credit of discovering America. In these schools many famous books were written, and from these schools men went forth to spread the light of civilization throughout the continent of Europe. For when the Vandals and Franks and Attila's wild Huns swept down upon the nations of Europe and destroyed the first fruits of Roman civilization and religion, the fearless monks of Ireland left the quiet of their cloisters and crossed over to the continent. Dressed in the coarsest of garments, equipped only with leathern knapsacks in which they carried their food, and carrying their long writing tablets of wood, they traveled about everywhere, through Germany, through France, through Northern Italy, establishing monasteries and schools, where they imparted their culture to the natives. Thus while the Teuton and the Anglo-Saxon were in a state of semi-barbarism the Irish monks in their charity wandered among them, giving of their high culture and civilization as well as their religion a generous part.

Art.—In beautiful Ireland, the artistic instinct could not help but appear early among

the people, and the mediæval monasteries abounded in rare examples of art, the handmaid of religion. Illuminated manuscripts were the principal form of art found in the first centuries of the Christian era. Illumination, now lost to the world, had reached a high degree of perfection among the Irish,



ROUND TOWER.
From J. S. Hyland & Co.'s "Ireland in Pictures".

and scholars and monks came from all over the world for instruction. To this day the continental museums contain many old manuscripts, falsely termed Anglo-Saxon, that were written and ornamented by the inmates of Ireland's monasteries. This was not the only kind of art found in Ireland in her

early days. The elaborately carved Celtic Crosses, the Tara Brooch, and St. Patrick's Bell, the carvings and architecture found in the ancient churches all attest the artistic nature of the Celt. The Round Tower, unique in its style, too, is an evidence of the knowledge of architecture that did not depend upon Roman or Greek. Some antiquarians have attempted to prove that these Round Towers were products of Danish invention, but the later theory is that they are of Christian Celtic origin, having been used as belfries by the monks of the monasteries. Decoration, whether of books, monuments or buildings, was unlike those of other western nations. The accuracy of these decorations is so great that the most bitter of Ireland's enemies, Gerald Cambrensis, in describing them, said that they were wrought by angels rather than by men.

Ancient Font of Clonard.

Tara Brooch.

IRISH ANTIQUITIES.

CHAPTER VI.

THE DANES.

Their Invasion of Ireland.—In the latter part of the eighth century, the Danes, or Norsemen, a piratical people from Scandanavia, began a series of depredations on Ireland which lasted for two centuries. They were of a pagan race whose religion was one of war and plunder and whose gods were worshiped for ferocity instead of for justice. Dissatisfied with their own barren lands and cold climate, bands of these savage people were accustomed to embark in their Viking ships and to wander over the seas in search of climes more pleasant. Averse to settling in the foreign lands which they visited, they went ashore only to pillage and burn. Swooping down upon some defenseless coast-town, they would seize and carry off everything portable, particularly marking churches and monasteries as rich fields for their harvest of thefts, and, before the surprised inhabitants awoke to the realization of their visitation, they would depart as suddenly as they had come. These enemies to progress and civilization, selecting the island of Erin as a desirable place for **792 A. D.** their headquarters, proceeded to subdue it. They came in great numbers to the

island, and harbored their fleets in the ports of Drogheda, Wexford, Limerick, Waterford and Dublin. At first the Irish made little resistance, allowing them to remain on the coast; and, although they did not venture far into the interior, they continued a desultory war upon the clans along the coast. In 812 A. D. so great were the devastations of these marauders, and so numerous were the murders committed by them that the clans arose in self-defense and drove them out of the island. Again they returned, to be again driven away in 832 A. D. But these defeats only served to make them more anxious to subdue the Irish, and they continued to infest the country.

Turgesius.—In the reign of Niall III, the Danish chieftain, Turgesius, invaded Ireland, and for years tyrannized over the people with great brutality. He established his court in the cathedral of Clomacnoise, using for his throne the high altar, and from these sacred precincts he gave commands of such inhumanity that Ireland was rendered all but a desolate waste. He forbade the Christian faith to be practiced by the inhabitants; he pillaged the churches, stripping the shrines of their gold and precious jewels, and destroyed the holy relics of venerated saints; he closed the schools, dispersed the teachers, and, in his barbarous ignorance, **832 A. D.**

burnt the books which his followers found: and, finally, he caused the Archbishop of Armagh, "the successor of St. Patrick," to be imprisoned in the Danish chieftain's stronghold.

Malachy.—Amid all the devastation and havoc created by this savage, the Irish chiefs, instead of uniting to destroy him, their arch-enemy, were childishly contending with one another for kingdoms that the Danes were ravaging while they were fighting. In their dissensions, they would have soon become a race extinct and have left the island to the barbarians, were it not for Malachy, the first of Ireland's long list of patriots. At an opportune time Malachy seized the person of the tyrant, Turgesius, and, **845 A. D.** binding him hand and foot, carried him to the River Shannon, into whose convenient depths he dropped the now helpless Dane, leaving the work of annihilation to the waters. Gathering courage from this brave deed, the clans arose against the invaders and, in a sudden onslaught, scattered them to the sea-ports, meanwhile giving Ard-righ Niall time to assemble forces for further operations against the common enemy. Thus for the time being the strength of the Danes was broken.

The Dalcassians.—The Danes, however, by no means had lost their foothold on the island.

They were not driven from the sea-ports, but were left to settle in the towns of Wexford, Drogheda, Waterford, Limerick and Dublin, where they carried on an extensive maritime trade with other countries. Since they were of commercial use to them, the Irish allowed them to remain in these towns unmolested. Soon again they began to prey upon the clans, making raids upon them whenever an opportunity presented itself. The territory of the Dalcassians suffered greatly from the repeated attacks of these pirates, for Thomond offered rich field for thieving and plundering. The Dalcassians were not a people who would submit tamely to abuse. On account of its bravery, this clan had been given the hereditary right to lead an advance against the nation's enemies at all times, and to form the rear-guard when leaving the foeman's country. For a while they fought the Danes in a guerilla warfare, but Mahon, who ruled the Dalcassians jointly with his brother, Brian, patched up a peace with the strangers. Brian, indignant with this show of friendliness towards the barbarians, assembled the clansmen and demanded their will in regard to the peace. Unanimously they called for war. Brian then persuaded Mahon to join him and called upon the Eoghanachts, a friendly clan, to aid them. He set out to plunder the settlements of the Danes throughout Munster. A battle took place at

Solohead, a town three miles north of Tipperary, where the Danes were defeated. They fled to Limerick, but were followed by the Dalcassians and their allies, who took the fortress into which they had retreated, and

BRIAN BOROIMHE, KING OF MUNSTER.

killed all those who resisted, taking captive the remainder, whom they made slaves.

Brian Boroimhe.—Soon after the battle of Solohead, Mahon met death at the hands of one of the chiefs who had treacherously joined the Danes, and Brian became king of Cashel. He proved to **976 A. D.**

be a strong and powerful ruler; and his influence increased, not only among his own clansmen, but also among the neighboring clans. So potent did he become that, upon the ascent of Malachy to the throne of ard-righ, Brian insisted upon sharing the rulership of the island with him. Malachy, the magnanimous, the patriotic, consented to this division of his power, believing that, by doing so, he would prevent his country from being ruined by internal wars which would follow his refusal. As with all self-appointed rulers, the right of Brian to rule Ireland was soon questioned and his rulership opposed. **998 A. D.** The king of Leinster refused to acknowledge him as joint ruler with Malachy. Brian, to compel his allegiance, immediately made war upon him; and Malachy obligingly gave his assistance to the ambitious Dalcassian. With Danes as his allies, the king of Leinster met Brian at Glenmama in Wicklow, where Brian defeated him in a fiercely waged battle. Four thousand Leinster men were killed, and Maelmordha, the king, was taken prisoner while attempting to hide in a hollow tree. Brian now exacted a tribute from the men of Leinster, from which exploit he gained the title of Brian Boroimhe (Boru), or Brian of the Tribute, by which he was henceforth known. Having settled with his enemies of Leinster, Brian now turned his

attention to the Danes and marched to Dublin, where he defeated the foreigners and captured the town.

Brian Becomes Sole Ard-righ.—Flushed with his continued success, Brian decided to become sole ruler of Ireland. Fearing opposition from Malachy, he gathered allies from Connaught, Ossory, and even from the Danes whom he had reduced to servitude, and invaded the territory that belonged to Malachy. But all this preparation was unnecessary, as far as the rightful ard-righ, Malachy, was concerned, for that patriot, still considerate of his country's welfare, yielded his right to Brian, and the latter became sole ard-righ of Ireland. For fifteen years Brian governed the island, which became remarkably quiet and prosperous under his rule. In spite of his injustice to Malachy, which was mainly caused by his ambition to govern the country as he thought it ought to be governed, Brian proved to be just, wise and firm in his dealings with his subjects. He accomplished much in uniting the warring factions which hitherto had been the cause of the island's misfortunes. He rebuilt the churches that had been destroyed by the Danes, re-established old and founded new schools, endowed monasteries with lands and cattle, made new roads and prepared for a possible enemy by strengthening all fortifications. Through his successful management of

the affairs of the island, its law and order had reached such a high degree in regard to the observance of it that woman or stranger, might roam through Ireland, from coast to coast, and though possessing money, adorned with jewels, or blessed with beauty, if a woman, the traveler was safe from robber or assassin.

"No son of Erin will offer me harm:
For, though they love woman and golden store,
Sir Knight! they love honor and virtue more."

For the preservation of Irish genealogy, Brian decreed that every family in Ireland should adopt a surname, there being no surnames among the Irish up to this time, and, in obedience to this decree, the clans took the name of a worthy ancestor, by which the family was ever after known. The Irish are thus known by the prefixes Mac (son of) and Ua, or O (descendant of) and the name of their chosen ancestor.

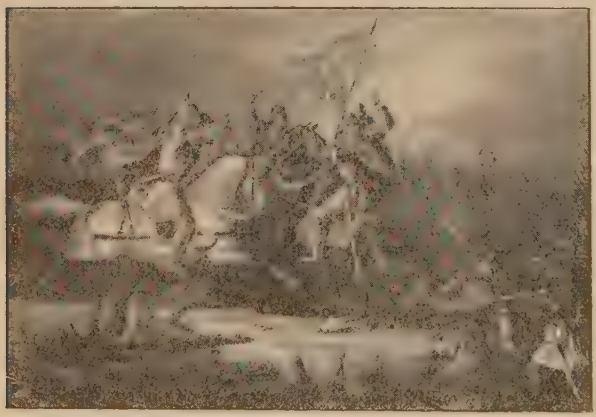
"By Mac and O' you'll always know
True Irishmen, they say;
But when they lack the O' and Mac
No Irishmen are they."

The Defection of Maelmordha.—Maelmordha (Mal mordha), king of Leinster, whose life had been spared in the battle of Glenmama, had never willingly submitted to Brian's authority

as ard-righ. He had, nevertheless, shammed allegiance, preferring submission to death. But one day, while at Tara, Maelmordha became involved in a quarrel, over a game of chess, with Donough, son of Brian. The youth, during the argument, mockingly referred to Maelmordha's defeat at Glenmama. The latter, in great wrath hastily left the court, throwing back the threat that he would give the enemy,—meaning the Danes,—better advice than that which he had given at Solohead. Returning to Leinster he immediately began preparations for another revolt. With a few dissatisfied princes and their clans, and the Danes who had been his allies at Solohead, he soon had gathered a large army. At first, Brian was inclined to treat the news of Maelmordha's preparations with scorn, but, at the advice of Malachy, who foresaw serious trouble, he strengthened his forces, and set out for Dublin, where he quietly awaited the coming of Maelmordha and his allies.

The Battle of Clontarf.—In answer to the call of their countrymen in Ireland, the Danes of the Isle of Man, the Orkney Islands, the Hebrides, and those of England and Scotland had come over in great numbers to the assistance of the Leinster men and the great host encamped not far from Brian's army, which had settled on the plain of Clontarf. With this huge army before him Brian realized that the

coming battle would be a crisis in the history of his country and he proceeded to make solemn preparation for it. On the eve of Good Friday, just before the battle, he took his place at the head of his ranks, and, with crucifix in hand, he earnestly exhorted his soldiers to fight with all their strength and courage, reminding them of the crimes and



BATTLE OF CLONTARF.

sacrileges which the Danes had perpetrated, and praying that they would win the battle in the name of Him Who had died on that day one thousand years before. The next morning the Irish army marched **1014** forward, with the Dalcassians, commanded by Murrough, son of Brian, in the front. Brian himself, who was now eighty-

eight years old, was compelled, on account of his advanced age, to retire to the rear, there to await the development of the battle. The battle lasted from early dawn to sunset. Finally the strength of the Danes was broken, and they attempted a retreat to their ships, which lay in the harbor close by; but, as it was high tide, those who escaped from the battlefield were drowned in the attempt to reach the ships. The grandson of Brian, Turlough, in his eagerness to vanquish a Dane with whom he had had an encounter, followed the man into the water and was also swept away with the tide. Although the victory was a glorious one for the Irish, unfortunately, Brian did not live to enjoy the news of Maelmordha's defeat. While kneeling in prayer for the success of his army, the aged king met death at the hands of a Danish chieftain, who, in his precipitous flight, came upon the old king kneeling alone in his tent, and, rushing in upon him, killed him. Murrough, who had lead the Dalcassians, was also killed, and Donough, the other son of Brian, was left to command his father's army and to lead it back into Munster.

End of the Danish Invasions.—The battle of Clontarf taught the Danes that it was futile to attempt to conquer the Irish. For centuries they had vainly tried to subdue the clans, and had been resisted by various

individual clans, and, at length when with a concerted action the Irish had literally swept them off the island, they were loath to try again. They had come fully prepared in both numbers and equipment to assist Maelmordha, and they had lost. Their power in the island was completely destroyed; and, although they still retained possession of Dublin and a few other sea-ports, their chances of rulership were gone.

The Effects of the Danish Invasions.—Although the Irish were successful in freeing themselves of the Danish yoke, they could not remove the imprints of coarse brutality and ignorance which the pagans had left upon the island. Ireland was never the same snug little home of culture and Christian charity since the coming of the Danes that it had been before. That island, which had, before the invasion, been a model of Christian refinement and learning, was now bereft of those characteristics which had made it famous throughout the world. Law and order had fled the land. Clans fought clans. Princes no longer respected the rights of one another. And the Ard-righ who had been able to secure unity by his authority now possessed no authority except that which he achieved by fighting. Brian had set the precedent which, though it resulted in the welfare of the island in his case, was a

cause of much subsequent trouble. For he had taken the throne of ard-righ without election and without the right of heredity. He had swept aside all the old customs and old laws for the fulfillment of his purpose. Now his example was followed by others less worthy and less able. Yet Brian little thought that, in his anxiety to make Ireland a powerful nation, he would, by his ambition be the cause of the country's disruption.

CHAPTER VII.

THE DISRUPTION OF THE MILESIAN GOVERNMENT.

Malachy Chosen Ard-righ.—Upon the death of Brian Malachy was unanimously chosen as ard-righ. Indeed the crown rightfully belonged to him, both because of his lineage and of his worthiness. For he, the lawful monarch had resigned his title **1014** to one whom he believed to be more capable of fulfilling the duties of king and to one who, should he not have acceded to his request, would have destroyed the peaceful progress of the country to gain the end of his ambition. He had forgotten his own wrongs and, for the sake of the preservation of his island, had hurried to the assistance of the usurper. And now he had come to his own again. For eight prosperous years he ruled, warding off, for a time, the terrible consequences of the Danish invasion and the result of Brian's one act of lawlessness. Upon his death Ireland was bereft of her first patriot and her last "Unquestioned Ard-righ."

The Struggle for Supremacy.- After the death of Malachy, Donough, the son of Brian,

attempted to secure possession of the throne, but he was compelled to relinquish his claim. He thereupon left Ireland to end his days in Rome, whither he took the ancient harp and crown of Tara and presented them to the pope. Ireland now became the scene of bitter quarrels between princes and chiefs for supremacy. No man was willing to give precedence to another; and each chieftain considered himself equally if not better qualified to rule the island than were his neighbors; the chivalry of the Milesians was now completely lost in the intercourse with the Danes, and simple loyalty was giving way to mean desire for conquest. The whole island was disunited and demoralized. 1022

St. Malachy.—In the midst of all this turmoil, St. Malachy primate of Armagh, arose in behalf of the church and country. Fearing the consequences of this disloyalty and dissension, he attempted to establish law and order. His task was great; for the Irish people, once so religious and docile, had acquired a stubbornness and lawlessness foreign to their nature. The refinement so evident even in their paganism and the culture which Christianity had given them were now submerged in the barbarity of the Danes. The Church was losing its hold on the people, for they had no time to spare from their continuous quarrels for 1132

religious exercises. But Malachy stepped forth and began his efforts towards regeneration. His object was to restore ecclesiastical discipline which had been overthrown by factional differences. He went to Rome and petitioned Pope Innocent II. to recognize officially the archepiscopal sees of Ireland. The

BOYLE ABBEY.
Founded by a Prince of Connaught in the Twelfth Century.
From J. S. Hyland & Co.'s "Ireland in Pictures".

pope refused to grant his request because it did not proceed from a synod of the Irish Church; and Malachy returned to his home with honors from the pope but with a great disappointment in his heart. He redoubled his efforts for his country s welfare with but

small success. Finally he succeeded in convening a synod at Innispatrick, in the county of Dublin, and this synod author- **1148**
ized him to return to Rome for the purpose of gaining palliums desired. Upon reaching Clairvaux, the home of St. Bernard, he became ill and soon after died there, leaving the case of Ireland in all its hopelessness to await another saviour.

CELTIC CROSS.
From J. S. Hyland & Co.'s "Ireland in Pictures".

CHAPTER VIII.

THE NORMAN INVASION.

Rory O'Connor.—Over a century had elasped after the death of Malachy, during which time several chiefs had attempted to rule the island and quell the disturbance, with but ill success, when Roderick O'Connor, King of Connaught, became ard-righ. He was inaugurated at Dublin in 1169. He received hostages from many chiefs; and his authority was supreme, for he was just and liberal in his execution of the laws. Indeed, it seemed as if Ireland were again to witness the dawn of peace.

Dermot MacMorrough.—There was one, however, who soon found reason to withdraw his allegiance from the new ard-righ. Dermot MacMorrough of Leinster committed a most dishonorable deed and thereby incurred the just wrath of O'Connor, who drove him from the island. Exiled from his own country, the MacMorrough sought the court of the English king, Henry II., where he implored the aid of that monarch. The Englishman, with an eye to future contingencies, gave him permission to organize a band of Anglo-Norman lords and take them as allies

back to Ireland where he could wreak his vengeance on the ard-righ. Dermot confided his plan of vengeance to the Earl of Pembroke, sur-named Strongbow. This man, being an adventurer and a bankrupt, was glad of the opportunity which gave such promise of the recovery of his fortunes, and immediately offered his assistance, but only on condition that MacMorrough would give to him in marriage, his daughter, Eva, and thus establish his right as successor to the MacMorrough. This condition granted, the two conspirators proceeded to gather their following of Norman adventurers. When all preparations were finished Dermot MacMorrough returned to Ireland, and there in concealment awaited the arrival of his allies.

The Anglo-Normans in Ireland.—In the spring of 1169, two Norman lords, Fitzstephen and Prendergast, landed at Wexford with a large force, where they surprised the town and compelled the **1169** inhabitants to surrender. Upon learning of the arrival of these allies, Dermot MacMorrough sallied forth from his hiding-place with his clansmen and made an attack upon MacGillapatrick, chief of Ossory, whom he defeated. Ard-Righ O'Connor, upon receiving information concerning these encounters, called a council of chiefs and formed a large army to resist the invaders. By the very

strength of this army O'Connor could have commanded the complete submission of the Normans and the traitor MacMorrough. The Ard-Righ, however, to the surprise of his followers, proposed to negotiate with Dermot. With his usual guile, the MacMorrough accepted his proffer and a settlement was agreed upon, the terms of which were: that Dermot would be restored to his kingdom of Leinster, providing that he would acknowledge the supremacy of the ard-righ, and that he would promise to introduce no more strangers into Ireland. Receiving acknowledgement and promise, O'Connor then withdrew his army.

Fitzgerald and Strongbow.—Deep in the heart of the MacMorrough lay the desire to wrest the throne of ard-righ from Rory O'Connor, and when he openly agreed to the terms offered him, he did so only with the intention of gaining time until the arrival of a Norman baron, named Fitzgerald, who, with reinforcements, was on his way from England. Fitzgerald landed at Wexford the following autumn, and joining the forces of MacMorrough marched against Dublin, where the citizens had withdrawn their allegiance from Dermot. After a strong resistance the city surrendered. Meanwhile Donough O'Brien, King of Limerick, had risen against the ard-righ and thus strengthened the MacMor-

rough's chances of success. Considering the time ripe for dropping the mask and uncovering his perfidy and treachery, Dermot now proclaimed himself entitled to the throne of the ard-righ by virtue of his descent from Dermot MacMaelnembo, King of Leinster and at one time Ard-Righ of Ireland. In the meantime Strongbow had set out from England with a large force, but Henry II. with a suspicion that that worthy was aiming at something greater than the title of King of Leinster, forbade his departure. Strongbow ignored the order of the king and set sail for Ireland, landing there in August, 1170. At Waterford he met and joined the force of Raymond Le Gros (Raymond the Fat), who had been awaiting his arrival in great anxiety, for, upon landing Le Gros had fortified his camp Dundonald, which was near the town, and now lay hemmed in by the Irish. Strongbow and Le Gros immediately laid siege to the town of Waterford and after two fierce attacks upon its walls, compelled its citizens to surrender. **1170**

Marriage of Eva MacMorrough.—Just as Strongbow had won the victory over the Dano-Irish citizens of Waterford, Dermot MacMorrough arrived with his daughter, Eva. And there in the glare of the fireswept city, with the groans of the dying and the cry of the homeless ringing in her ears Eva MacMor-

rough was married to Strongbow; and she, an innocent young girl, was sacrificed in order that the union of traitor and interloper might be cemented.

The Dublin Massacre.—Up to the arrival of Strongbow the ard-righ had looked upon Dermot's rising as little more than a traitorous attempt to make trouble among his subjects and thus avenge himself for the treatment he had received at his hands. But the Waterford siege gave proof of something more serious so, hearing of the invader's intention to enter Dublin, he collected his forces and set out to obstruct the march. The military tactics of the Norman Strongbow were too great for the ard-righ and he was outwitted by the wily stranger, who eluded him and continued on his way without molestation. Reaching Dublin, Strongbow and MacMorrough found the city again in arms and prepared to resist them once more. They immediately laid siege to the city. Seeing it was useless to attempt a resistance against the united armies lined up without their gates, the citizens attempted to make negotiations with them, and they deputed the Archbishop, Lawrence O'Toole, to confer with the enemy. While O'Toole was treating with Strongbow and Dermot, two Normans, Raymond le Gros and Miles de Cogan, effected an entrance into the city and in violation of the truce under

which the archbishop left his camp for that of the enemy, they and their soldiers killed the citizens in a most brutal manner. The archbishop hastily returned to the city and angrily denounced the perpetrators of this bloody massacre. The Normans, however, were deaf to his denunciations and entreaties and continued to murder and pillage until the rapacious appetite of the soldiery was glutted.

Final Efforts of Rory O'Connor.—O'Connor unable, with his small army, to resist the enemy at that time of the year, withdrew to Connaught, whither Strongbow and MacMorrough, leaving de Cogan in command of the city of Dublin, followed him, laying waste the counties of Meath, Leitrim and Cavan on their way. O'Connor, seeing that he was outnumbered by the forces of the enemy, now changed his tactics and threatened that, if Dermot and his allies would not submit to his authority, he would put to death the hostages which he had received from MacMorrough. Dermot now fully in the power of his son-in-law was forced to ignore this last command of the ard-righ in spite of the fact that his son was among the hostages to be sacrificed. The ard-righ fulfilled his threat and the son of MacMorrough died as a consequence of his father's treachery, leaving Strongbow heir to the possessions of the MacMorrough. Soon after, Dermot himself died of a loathsome

disease and Strongbow was left to battle for the claims of his father-in-law.

Interference of Henry II.—Henry II., King of England, had begun to suspect that Strongbow was contemplating more than friendly assistance to his father-in-law, and thereby holding the county in the name of the king. He knew the avaricious character of the Norman adventurer; and he feared that the latter would end his conquest by proclaiming himself supreme ruler of the island and independent of his king. He thereupon ordered Strongbow and all the Normans to return to England at once. Strongbow sent ambassadors to England, but finding them powerless to restore the king's faith in him, he himself went over and, with apparent humility, offered the results of his conquest to his king, who, appeased, but still suspicious, gave him Wexford as his share of the spoil and ordered him to remain there.

CHAPTER IX.

THE CONFISCATION OF IRELAND.

The Duplicity of Henry II.—Henry II. had long since turned an avaricious eye upon Ireland, seeing in the western isle a rich field for conquest; but, hypocrite that he was, he proceeded to gain the approbation of the pope before he took possession of the island. He sent embassies to Pope Adrian, setting forth the necessity of some pious prince taking possession of the island in the name of the Church and reforming its morals, which he explained, were in a bad condition. The pope, an Englishman, was easily persuaded of the piety and justice of Henry's purpose and gave his consent to the English king to reform Ireland. In 1155, Henry thereupon laid claim to the island in the name of Pope Adrian and the Church of Rome; and from that day to this, England has followed the Norman king's example of hypocrisy and guile and holds Ireland in subjection in the name of religion and civilization.

Irish Homage and Its English Meaning.—Henry, however, did no more than claim the island and, not until the attempted usurpation of his power, did he think seriously of

invading the country. But, when his suspicions were fully aroused by Strongbow's actions, he determined to visit the island at once, and set sail for Waterford in October, 1171. He landed at Hook, a **1171** point not far from Waterford, and, with characteristic Norman display of wealth and power, he and his followers, of whom were William Fitzdelm De Burgo, Hugh De Lacy and Bertram De Verdon, paraded before the dazzled Irish, not as conquerors, but as friendly protectors, who came to assist them in their struggles with Strongbow and his allies. The Irish were not aware of the wiles of the Norman king; their simple natures did not contain the suspicious element that might have enabled them to fathom the intricate character of the feudal society which the Norman barons represented; their laws and customs were pure and honest; and they could not suspect a king who, to all appearances, came to save them from his ravaging subjects. They paid him homage, not knowing that their meaning of the custom was far different from the Norman and feudal acceptance. They believed that they were merely showing a manly and princely courtesy to another prince by offering him their homage; but Henry and his barons called it the surrendering of their rights to land and country. He took great care, however, not to explain

this meaning until the Irish chiefs and princes had offered him the courtesy. Proceeding to Dublin, Henry prepared a series of entertainments and feasts, with which he proposed to further deceive the Irish princes. Again many chiefs and princes paid him homage for this seeming kindness, the men of the north alone holding off from the interloper.

Division of the Spoil.—With the peculiar generosity of an English prince, Henry now began to divide the property of the Irish chiefs and princes and their clans among his followers. Strongbow had already received grants of land from the king, and now he claimed the whole of Leinster, with the exception of Dublin and some other sea-ports, on the grounds that he inherited these lands from Dermot MacMorrough by his marriage with his daughter. Henry gave him Leinster. The other barons then received their portion of the spoils. To Hugh De Lacy he gave Meath; to De Burgo, he gave Connaught; and John De Courcy was offered the land of the Ulster chiefs, who had proudly refused their homage; Miles De Cogan, another of his barons, he gladdened with the gift of the lands of Cork; De Brassa, he enriched with the whole of Limerick; upon Le Poer he bestowed Waterford; and the citizens of Bristol [a town in England], received the city of Dublin from the same generous hand. When

he had thus coolly distributed the lands of the Irish clans among his adventurers, he appointed governors over the towns whose citizens had given homage, and called Ireland the property of the king of England.

Henry's Departure.—Henry's pious crusade in Ireland suddenly terminated at the arrival of the papal legate in England. This representative of the pope had come to investigate the death of Thomas à Becket, whom Henry had caused to be murdered, because he had denounced him for disobedience to certain rules of the Church; and Henry was summoned to appear before him in answer to the charge of murder. Henry had also received, at the same time, intelligence that his sons were plotting to dethrone him. So the zealous reformer of Irish morals was compelled to hasten home to England. He left Ireland to the care of Hugh De Lacy and sailed for England on April 17th, after a stay of six months, during which time he placed the indelible mark of tyranny and dishonor upon the island.

The Resistance of the Irish Chiefs.—By this time the Irish chiefs realized their mistake in giving homage to the Englishman. The Normans had begun to assert themselves masters of the Irish and to plunder and pillage wherever they willed. Although the chiefs had shown themselves to be simple and guile-

less in taking these strangers into their confidence, they were not the timid creatures that their courtesy had led the Normans to believe, and, as soon as they discovered the perfidy of Henry and his barons, the Irish chiefs began to drive them out of their strongholds. Had these chiefs possessed a system of concentrated or organized warfare, the intruders would have been easily expelled from Irish soil; but their attacks were intermittent and they contented themselves with defensive rather than aggressive fighting. Finally, four years after Henry's confiscation of his people's lands, Ard-Righ O'Connor, so silent during Henry's sojourn **1175** in his island, prepared to offer resistance. Invading Meath, he drove the Norman garrisons out of the towns of Trim and Duleek. But just as his success was assured, if he but preserved, with the weakness that always marked his military operations, he returned to his Connaught home, and there rested as if his work were done. Soon after he consented to a treaty made at Windsor, by which he retained his own kingdom of Connaught and all of Ireland, but only as vassal to the English king, the other Irish kings giving tribute, through him, to the English king.

De Courcy's Portion.—In 1176 Strongbow, who had been appointed governor of Ireland

three years before, died, leaving an only daughter, who married William Marshal and transferred to him her father's title to Leinster. William Fitzdelm became governor of Ireland. Fitzdelm opposed the system of plunder and spoliation which had been the policy of Strongbow and Henry, and he made an effort to stop it, so much did he oppose this military thieving that he was openly accused of being partial to the Irish. De Courcy, angered by the governor's gentleness towards the clans, set out in open defiance to his wishes to conquer Ulster, which Henry had promised him if he could wrest it from the northern chiefs. De Courcy was a courageous man, and with all the assurance of a feudal baron, thought it an easy matter to secure the prize. His following was small,—three hundred soldiers and twenty-two knights, but the company was well trained in military tactics. Taking the inhabitants of Downpatrick by surprise, he forced them to surrender, and then began to plunder and kill. The papal legate to Scotland and Ireland, who was in Downpatrick at the time, was so horrified at the brutality of the Norman that he besought him to stop the butchery and to accept tribute. But it was not the policy of the Norman to show mercy to the conquered. 1177

Resistance of Dunleavy.—When Dunleavy,

the chief of the territory, learned of De Courcy's attack upon the town, he hurried to the aid of the inhabitants; but his undisciplined soldiers were no match for the troop of Normans; and he was easily defeated. Dunleavy did not lose courage, but continued to offer resistance to the invader while he was ravaging Ulster. Three times that year did he and his clansmen attack De Courcy, to be repulsed each time. At last, they trapped the Normans when the latter were returning from one of their raids into the province, and, after a hard fight, they routed the baron and his knights. Encouraged by this success, the men of the north made another attack upon De Courcy's men while they were returning from an expedition of plunder in the north of Antrim, and, in a sharp skirmish, they killed all but eleven of De Courcy's men, who, with De Courcy, fled in terror. In spite of these reverses, De Courcy succeeded in erecting castles in Downpatrick and Dundrum and in fortifying those towns against the Ulster men's attacks.

De Cogan in Connaught.—While De Courcy was endeavoring to subjugate proud Ulster, De Cogan was devastating Connaught, where he had been sent to aid Murrough O'Connor, son of Roderick, who had risen in rebellion against his father. Butchering and despoiling, sparing neither church nor chapel, man

nor master, De Cogan cut his way to Tuam, leaving dismantled churches and ruined homes in his wake. At Tuam, he found a deserted town, for the news of his coming had preceded him and the citizens had fled in terror. He turned back towards Athlone, near which town he was overtaken by Roderick O'Connor, who, upon learning of his arrival in Connaught, had hastened to intercept him. There, on the banks of the Shannon River, the ard-righ at last proved the strength of his Milesian blood by defeating the Norman.

Laurence O'Toole, Saint and Patriot.—In 1179, the third Lateran council was called, and in answer to the summons of Pope Alexander III. several Irish bishops jour- **1179** neyed to Rome. Before they set sail from England, through which country they had to pass on their way to the continent, they were compelled to take an oath not to act against the policy of the government. There is no doubt, however, but that they told the truth concerning the state of Ireland. Among this delegation was Laurence O'Toole, Bishop of Dublin, upon whom the pope conferred great honors, appointing him papal legate for Ireland. On his return St. Laurence applied himself with great zeal to the combined duties of bishop and legate. A descendant of the famous family of Hy-Muireadaigh of South Kildare, this holy man was

more than a representative of Rome. He was an ardent patriot, and, as such spent his life in trying to remedy the evils which had befallen his country. He toiled and struggled for the interests of his people, going among them and relieving their miseries. Chosen by the ard-righ to make a treaty with Henry II, he went to England to interview that monarch, but he was refused an audience as far as Irish affairs were concerned, for the king, in a hurry to depart for France, had no inclination to be annoyed with the troubles of the Irish. Undaunted by this set-back, St. Laurence followed Henry to France. But, on his way to court, he fell ill and was compelled to seek refuge in the Mon- **1180**
astery of Eu, in Normandy, where he died. In after years, Pope Honorius, recognizing the merits of this holy man, caused him to be canonized. He was the last canonized saint of Ireland.

Prince John in Ireland.—The Normans found much to admire in the Irish, and friendships were springing up between the two races. The barons, too, were quick to recognize the charms and virtues of the Irish maidens, and marriages resulted, thus binding Norman and Irish houses. Henry, seeing the danger that threatened in this turn affairs had taken, determined to put a stop to it. He had deposed Fitzdelm De Burgo because

he was not rapacious enough for spoils, and did not pillage the natives. De Lacy, who had received De Burgo's place as governor, had married the daughter of Roderick O'Connor, and was beginning to be a power among the two classes. This marriage, which he contracted without the consent of his king, as well as his growing popularity with the Irish chiefs aroused the suspicions of Henry, and he too was removed from the office of governor, to be reinstated soon after, with the bishop of Shrewsbury to watch him lest he seize the control of Ireland from the king. Then Henry sent over his son, John, to govern Ireland. The young prince, who was no more than eighteen years of age, fond of **1185** loose living, and with no object in life but the pleasures of the moment, brought with him a number of companions of his own kind, among whom was Gerald Cambrensis, his tutor, who afterwards wrote a most prejudiced history of the Irish people. John was not as plausible or as politic as his father had been in his dealings with the Irish. With the haughtiness, conceit, and arrogance of Norman youth, he ridiculed and insulted the Irish chiefs who conferred with him. Nor did he show favor to the resident Normans, whom he greatly antagonized by his manner towards them. With his gay court he journeyed through Ireland, ordering the erection

of castles along the route, which, as soon as they were built and placed under guard of garrisons, were seized by the Irish. His presence in Ireland, being of little use to his father, he was recalled after a sojourn of nine months, and De Courcy was appointed to govern the island.

Death of the Last Ard-Righ.—Roderick O'Connor, weary of the struggle to unite his clans against the encroaching Normans, sought rest and shelter in the calm of the monastery of Cong, in his seventieth year. There the old ard-righ spent twelve years of peaceful life, dying in the year 1198. He had lacked the qualities which make a successful monarch and his wavering indecision had lost him his kingdom; but it cannot be said that he was not true to his trust as ruler of Ireland. For, in spite of the obstacles which would have unnerved a more resolute man, he tried to do his duty toward his country. His death was the death of the last ard-righ of Ireland; and the country, now voiceless, without government, without ruler, lay prostrate awaiting a new life which, though it should come, would never regenerate the old Milesian Inis Fail. 1198

CHAPTER X.

IRELAND FROM 1198 TO 1315.

Maenmoy.—Roderick O'Connor was succeeded as King of Connaught by his son, Maenmoy. Connor Maenmoy reigned for three years, at the end of which, by a conspiracy of the chiefs, he was dethroned.

Cathal Crov Derg (Charles of the Red Hand).—Cathal Crov Derg, the brother of Roderick O'Connor, disputed the succession with Cathal Carragh, O'Connor's son. Carragh drove him into exile, but he returned, and, with the aid of friendly Normans, accomplished his design of wrestling the kingdom from his nephew. Crov Derg **1201** ruled Connaught for twenty years, but was compelled to give King John of England, two-thirds of his province, and besides, to pay tribute for the right to retain the remaining portion. He died in 1221 in a Cistercian abbey which he had founded.

De Courcy's Degradation.—Like De Burgo and De Lacy, the ambitious De Courcy also became an object of the English king's suspicions. John believed that De Courcy's intention was to establish in Ireland a principality independent of English rule. De

Courcy soon gave John a cause for open hostility, by boldly declaring that the king had murdered Arthur, the rightful heir to the English throne. Thereupon John proclaimed De Courcy a rebel and ordered De Lacy to arrest him and send him back to England. De Lacy diligently fulfilled this command, and De Courcy was imprisoned in the Tower of London, from which he afterwards secured his release by overcoming, in a feat of arms, a French knight and so regaining the king's favor. But he did not recover his Ulster possessions, for De Lacy, for his loyalty, had received those, with the title of Earl of Ulster, both of which he had long coveted. **1206**

Revenge of the O'Byrnes.—Dublin, once peopled by Celts, then by Danes, and again by Normans, now lost the greater part of its population by a plague. It was repopulated by the citizens of Bristol, who swarmed into the city on the grant which Henry II had given them. The Irish resented this new intrusion, especially the clans of the O'Byrnes and the O'Tooles, who had been driven from their fertile lands in Kildare to the barren and unproductive mountains of Wicklow. These two clans, on Easter Monday, 1209, fell upon a pleasure party of Bristol men who had gone outside the city of Dublin on a holiday excursion. After **1209**

the encounter three hundred Bristol men lay dead on the field.

Second Visit of John.—Secure from the resistance of the native Irish, the Normans had long since begun to quarrel among themselves for the possession of the lands of the clans. In Leinster and in Munster, the Fitz Henry and the De Lacy families with other English families, were viciously tearing from each other the possessions which the English king had bestowed upon them. The contest waxed was so bitter and the country suffered so greatly from it, that John found it advisable to leave his court and come to Ireland to settle the disputes of his lords. He set sail in the summer of 1210, with a fleet of four hundred ships and a large army **1210** and landed near Waterford. The presence of this fleet and army frightened and scattered the Norman colonists. Advancing to Meath, John imperiously commanded the Irish chiefs to render him homage. Cathal Crov Derg and a few others tamely obeyed him, taking the trouble to journey to Meath to do so. O'Neill of Tyreoghan (Tyrone), also made the trip to Meath, but not to show submission to the English king; he brought with him a large force, and, in departing from the English camp took with him considerable spoil.

Formation of the Counties.—To establish

his authority, John formed a systematic method of governing the colonies in Ireland. This was the division of Leinster and Munster into twelve counties and the appointment of a sheriff over each county to administer English law. De Gray, whose uncanonical appointment to the archbishopric of Canterbury had resulted in the excommunication of John from the Church, was now made viceroy of Ireland. Then, satisfied with his work among the colonists, the king returned to his own country.

Violation of a Treaty.—In 1175 Henry had made a treaty with Roderick O'Connor, by which the latter was to hold his own kingdom of Connaught and the whole of Ireland as vassal to Henry. Notwithstanding the fact Henry III who succeeded John as king of England, gave the province to William Fitzdelm de Burgo. On the death of Cathal Crov Derg, Hugh, his son, had taken possession of the kingdom in 1224, but, after a few years fraught with disputes with other claimants of the throne, he was treacherously killed in the house of a Norman lord. His younger brother, Felim, with the aid of De Burgo, who had an object in view, was inaugurated king of Connaught. By degrees De Burgo began to secure a foothold in the province, leaving 1230
Felim the nominal sovereignity, which he held after a series of victories and defeats,

until his death which occurred in 1265. And thus the kingdom of Roderick O'Connor sank by degrees into the toils of the English.

Religion.—At this time the Church suffered much in Ireland. Although the Normans were avowed Christians, they respected neither

RUINS OF MUCKROSS ABBEY.
Built by the McCarthy More family.
From J. S. Hyland & Co.'s "Ireland in Pictures".

layman nor churchman, and, in their insatiate greed for gain would as unscrupulously rob the sanctuary as they would kill their king; they were abroad for spoil and because it was consecrated to God's use was a fact that did not prevent their seizing the object of their desire. Chalices from the tabernacle,

jewels from statues and cloth of gold from the altars were often taken from the churches; and were the priest or monk brave enough to attempt to protect his charge, it was a common practice of these desecrators to murder him. Yet these Norman lords, after such misspent lives, often turned to religion in their declining years and, in penitence, sought to make reparation for their sins in the quiet of the cloister. To these men we owe the establishment of many famous orders of monks in Ireland. The Dominican order was introduced into Dublin in 1224; Maurice Fitzgerald founded the first house of the Franciscans at Youghal in 1226; and many other Normans likewise aided the Church in her struggle towards civilization in the midst of this feudalism and war, which they and their ancestors had introduced into Ireland.

Education.—Ireland had lost its prestige as the home of learning soon after the advent of the Danes; as with all countries ravaged by war, the education of its people was sacrificed for the preservation of the home and nation. There was no time to be spent in school when the country was in danger. Mere boys as soon as they were strong enough to handle a bow and arrow or to wield a sword, were sent out to battle; their training lay in the knowledge of self-defense. And the coming of the Normans did not remedy matters. The Nor-

mans were a race of conquerors: and to conquer means to fight. Some of the nobility, in fact, a large part of them, did not know how to write their own names. The Irish chiefs were no better equipped with knowledge in that respect. Nor was this condition peculiar to Ireland and England: all over the world, at that period of the world's history, an education was only given to those whose intention was to enter the Church. For this reason, we owe to the efforts of the Church, the progress of things intellectual. It was the Church that saved the very foundation of education, preserving it and building upon it against obstacles of war, pestilence and paganism, until men, tiring of conquest and war, at last turned to higher things.

CHAPTER XI.

THE CAMPAIGN UNDER BRUCE.

Preparations.—Led by Robert Bruce, the Scotch had gained their freedom from England while Ireland was ineffectually resisting the Anglo-Normans. The Irish, with confidence in the family of Bruce as leaders, invited Edward, brother of Robert, to come over and receive the crown of Ireland. At the same time the chiefs wrote to Pope John XXII., explaining their reasons for making war on England, which were:

1. That the conditions laid down by Adrian IV. were being constantly violated by the English king;

2. That the king's representatives were continually plundering the property of the Church;

3. That the protection of the laws was refused the Irish,—criminals, even murderers of the Irish being allowed to remain unpunished;

4. That the Irish were refused admission to the monasteries which their ancestors had established;

5. That the Irish people could not be accused of perjury or rebellion since they had

never sworn allegiance to the king of England.

Arrival of Bruce.—In May 1315 Edward Bruce landed at Larne with 6,000 men, where he was immediately joined by the northern chiefs. Reinforced by the clans en route, he marched southward, capturing the towns of Ardee and Rathmore. 1315

The Red Earl.—Although the king had appointed Sir Edward Butler lord-justice of Ireland, Richard de Burgo, or the "Red Earl," as he was familiarly called, imperiously assumed the authority in Irish affairs, and, treating the official of the king's choice with royal contempt, rode rough shod over his commands. When the Red Earl learned of the arrival of Bruce in Ireland, he immediately raised a large army and set out from Athlone to meet the Scotchman. On the way he met the lord-justice, who, with another army was hastening from Dublin to obstruct the path of Bruce. De Burgo haughtily advised Butler to return to Dublin, declaring that he could conquer the enemy without aid. Butler, however, insisted on joining his army with that of the "Red Earl," and together they marched against the Scotch-Irish forces.

Battle of Ballymena.—Upon the advice of the chief of the O'Neill clan Bruce retreated northward, cautiously drawing De Burgo and Butler into a territory inhospitable to them.

At Ballymena he halted and prepared for a battle. Just before the battle began, O'Connor of Connaught, who had come with De Burgo from the west, now changed his mind and left De Burgo's cause to join the Irish. With this loss of O'Connor's Irishmen, the haughty earl was forced to meet a defeat which he had promised to give the other side.

Bruce Proclaimed King of Ireland.—After the Battle of Ballymena, Bruce caused himself to be proclaimed King of Ireland. More than half the clans had joined his cause, and the Church approved of it, and, assured by his successes, he began a royal detour of the island with all the pomp and glory of a victorious monarch. Arriving at Lough Scudy at Christmas time, he determined to enjoy the festivities of the season there and proceeded to entertain in royal fashion.

Battle of Athenry.—Felim O'Connor of Connaught found it necessary to return to his kingdom, where Rory O'Connor, his kinsman, was waging war with the English, and incidentally seizing upon his (Felim's) lands. Ridding himself and the province of his belligerent kinsman, he again turned his attention to the English. Joined by other chiefs of the west of Ireland, he marched to Athenry, where William De Burgo, brother of the earl, and Richard Birmingham were stationed with a large army of well-trained and fully equipped men. A

fierce battle took place, but the number and the military tactics of the English were too much for the chiefs and their clansmen, and they lost the battle. The brave young king of Connaught, Felim O'Connor, was killed in this battle.

Victories of Bruce.—In the beginning of the year 1316, Edward Bruce, leaving Lough Scudy, marched southward. At Ardscoll he met and defeated Butler, who with a **1316** a large army attempted to intercept him. Returning towards Ulster, he came upon Roger Mortimer with 15,000 men awaiting him at Kells in King's County. The English, in spite of their numbers, became panic stricken at the approach of Bruce and fled from the field. Bruce unfortunately had to end this campaign of victory on account of the bad harvest and the devastated condition of the country, and he went to Carrickfergus, where he held court without interruption from the English, who seemed to think they had had enough of encounters with the Scotchman and his Irish following.

Arrival of Robert Bruce.—In September, 1316, Robert Bruce arrived in Ireland with reinforcements for his brother. He immediately began operations upon Carrickfergus Castle, which had been occupied by a garrison of English after their defeat at Ballymena, whom Edward had vainly sought to dislodge. In a

short time Robert compelled the evacuation of the castle. After a comparatively quiet winter, Robert Bruce, at the head of an army of twenty thousand men, started south in the Spring of 1317. Although the English had gathered a large army with which to oppose him, they made no effort to attack him on his route to the south. But the country was devastated and the people were suffering from famine and plague, and the English would not fight. Bruce with nothing to encourage him, for he had no personal interest in helping the Irish, and his own kingdom needed him, returned to Scotland in May of the same year. 1317

Death of Edward Bruce.—On account of the famine and plague neither the English nor the Scotch-Irish army were in a fit condition to fight until the reaping of another harvest, and hostilities were suspended until the fall of 1318, when, as soon as the harvest was gathered, war was renewed. The English army was the first on the field: and 12,000 men with John Birmingham at the head, moved upon Bruce before he had time to collect his scattered army. Donald O'Neill and other Irish princes advised him to await the arrival of the national levies and the Scotch contingent, suggesting that he retire slowly to the north and thus decoy Birmingham into a hostile country. But, made over-confident by his former successes, Bruce

refused to listen to O'Neill, and on the 14th of October, 1318, within a few miles of Dundalk, with but 2,000 men he met the English army. Knowing the victory of the battle to depend upon the death of Bruce, an English knight, named Maupas, singled out the leader from the other captains, and, making his way through the ranks, killed him. Before the daring Englishman could escape, however, the infuriated Scots fell upon him, and, cutting him to pieces, avenged the death of Edward Bruce. Their leader dead, and with an enemy of six times their number, the discouraged Scots fled in dismay, leaving the victory to the English.

Effect of Bruce's Campaign.—This ended the reign of Bruce over Ireland. The Irish were not sorry, for he had laid waste their lands and made such havoc in the country that they had begun to look upon his presence among them with fear for the consequence of their invitation to him to take the crown. Nothing had been gained and a great deal had been lost.

CHAPTER XII.

NORMAN-IRELAND.

The Pale.—Although the English laid claim to the whole of Ireland for many centuries, they succeeded in ruling only a small portion of it. This portion was inhabited by English colonists, and was called the Pale. The Pale was not of a fixed or permanent size, but varied according to the strength of English dominion. When the power of England was great in Ireland the Pale increased proportionately, but when feuds arose between the colonists or when the king's attention was withdrawn from Irish affairs the clans took advantage of the opportunity and re-captured their lands, thus making inroads on the Pale and narrowing its boundaries. The residents of the Pale paid an annual tax, called the Black Rent or Black Mail, to the Irish chiefs whose domains were bordering their lands. These bordering lands were called Marches, and the laws of the Pale did not extend to them, for colonists who violated the rights of those without the Pale were not punished when the victims were "mere Irishmen." This code of justice encouraged the natural tendency of the Norman settlers to tyrannize over the natives.

Norman-Irish.—In spite of the laws of the Pale, the effrontry of the Normans, their ferocity and their spirit of conquest, feudalism could not flourish in Ireland. The Celts, oppressed, starved and driven into the barren fastnesses of the mountains, instead of changing their manners for those of the stronger race and losing their identity in the impetuous sweep of Normanism, attracted the proud and aggressive barons to such an extent that they adopted the customs of the clans and gradually became Irish in sympathy, practice and fact. They gave out their children to Irish chiefs for fosterage, they learned the language of the Celts and spoke it, they intermarried with the Irish, in short, they became, as the new colonists, who were constantly coming over into Ireland declared, "more Irish than the Irish themselves." This gradual fusion of Norman life with theirs was bearing fruit in the shape of a new strength among the Irish. Although the chiefs still fought with each other and the Norman lords fought with the Irish when not quarreling among themselves there was an undertone of unity growing into a decided note of resistance to the English government that threatened greatly the power of England.

The Palatinates.—Edward III., who was now on the throne of England, saw that to hold Ireland in possession, he must bring diplomacy to bear on the question, and formed the coun-

ties of Tipperary and Kerry into palatinates, giving Tipperary to James Butler, Earl of Ormond, and Kerry to Maurice **1328** Fitzgerald, Earl of Desmond. These two men were called Earls Palatine, and their authority was nearly equal to that of the king himself; the king's officer could not execute any law in their districts; the earls could wage war or make peace as they willed; they could knight men, establish courts of justice, appoint judges and sheriffs, and rule their districts as they thought proper. In giving such power to these two men, the king aimed to strengthen his own authority in Ireland; for Butler and Fitzgerald were heads of two influential factions among the Norman-Irish. The result, however, was far different from that which the king had expected when he conceived this idea. Fitzgerald became independent and refused to recognize any authority but his own. When the king's officers summoned him to par- liament in the name of the king, he re- **1331** fused to comply, and when the new colonists received favors beyond those granted the old or at the expense of the latter, he immediately took means to avenge them. To make an example of him, the lord-justice finally had him arrested with some other rebellious barons and imprisoned in Dublin castle.

Trouble in Connaught.—The Bourkes of Connaught, a branch of the De Burgo family, had

identified themselves with the clansmen of the province, adopting Irish titles as well as Irish dress and language. Sir William Bourke assumed the title MacWilliam Oughter (Upper) and his younger brother became MacWilliam Eigter (Lower). In 1333 William, Earl of Ulster and Lord of Connaught, the grandson of the "Red Earl," was killed in a family feud, and his wife, Maud, fled to England with her only child, a daughter, named Elizabeth. Her kinsmen, fearing that she would bestow her hand in marriage or that of her daughter, upon a stranger, and thus take away from the De Burgo family their Connaught possessions, seized upon the lands and divided them among themselves. As they had feared, Elizabeth was married to an Englishman, Lionel, third son of Edward III., who became by that marriage, Earl of Ulster and Lord of Connaught. But his titles were merely nominal, for he could not wrest the lands from the kinsmen of his wife. This was followed by other seizures. The Irish captured Bunratty, Athlone and Roscommon Castles in the west. The clans of Leinster, too, seized lands and strongholds from the colonists, and compelled them to pay Black Rent for protection from other raids.

The Black Death.—The whole of Europe had suffered from a plague, which, sweeping across the continent from the East, wiped out millions of human beings in its course. In those days

the art of healing was founded more on superstition than upon science and for this reason the death-dealing germ spread unchecked over the land. Even Ireland, cut off though it was from the mainland, fell victim to the pestilence. A sailor, probably, or a pilgrim, carried the germ to Dublin, where the disease first appeared. It quickly spread throughout the island, leaving towns and villages without a single inhabitant in its wake. The dying were left unshriven, and the dead unburied, for the priests, who performed their duty bravely, were rapidly lessened by exposure to the dangers of contagion; and the land was one vast charnel house when the plague disappeared as suddenly and as mysteriously as it had come, leaving the survivors in the misery of their loss and destitution.

The Parliament of Kilkenny.—In 1361 Edward sent Lionel, the husband of Elizabeth De Burgo over to Ireland to re-establish his authority among the colonists. Lionel came with hostile feelings both towards the Irish and the colonists. He was glad, however, to conciliate the latter when he found himself bitterly opposed and harassed by the native Irish. In 1367 he convened a parliament at Kilkenny, where, to discourage the fusion of the two races, several laws were enacted which forbade: **1361**

1. The intermarriage of the English and the Irish,
2. The assumption of the Irish dress by English colonists,
3. The adoption of the Irish language by Englishmen,
4. The custom of fosterage between Irish and English,
5. The appointment of Irishmen to church beneficiaries or the reception of Irish into religious houses of the English,
6. The entertainment of Irish bards, rhymers, etc., by Englishmen,
7. The waging of war upon the Irish by the colonists without the consent of the government.

These laws comprised the STATUTE OF KILKENNY. Intermarriage and fosterage were pronounced high treason. **1367**

Effect of the Statute of Kilkenny.—The effect of this statute upon the Irish was serious. The native Irish perceived the object of Lionel, and they realized that these laws would ultimately result in the extermination of the Irish race. Many chiefs put aside their feuds and united once more against the English enemy. They attacked the English garrison in various parts of the country and had they been more united, they would have succeeded in clearing the Island of the English colonists.

CHAPTER XIII.

THE RESISTANCE OF ART MACMORROUGH.

His Acquisitions.—In the latter part of the 14th century there arose to prominence a Celt of royal descent, Art MacMorrough, who was soon to retrieve the disgrace which had befallen his clan through the treachery of his ancestor, Diarmuid, King of Leinster. At an early age Art showed qualities that distinguished him in after years. Courageous, generous and hospitable, with a pronounced skill at arms and a broad knowledge of other things, he won the hearts of the clan MacMorrough, and, in the year 1375, before he was of age, he was elected successor to his father as chief of **1375** the clan. He inherited a large part of his ancestral territory from his father, whose power had at one time become so threatening to English interests that every colonist of Ireland was assessed to pay a tax that the officers of the Pale might be enabled to make war upon him alone; and to these possessions he now added the barony of Norragh, which he acquired through his marriage with Elizabeth, heiress of Norragh. This was high treason according to the Statute of Kilkenny; but Art

MacMorrough, chief of his clan and prince of Leinster by the Brehon Law, ignoring the laws of Lionel and the English king, assumed possession of lands and wife in the manner befitting a prince. When the English officers attempted to assert their authority over him, he made war upon the colonists and captured several castles over which he placed the flag of the MacMorrough to wave in proud disdain of English rule.

Tiscoffin and New Ross.—In 1392, James, third Earl of Ormond, defeated MacMorrough at Tiscoffin, leaving six hundred clansmen dead in the field. This defeat did not **1392** greatly disturb the MacMorrough, although it checked his onslaughts for a while. He retaliated by capturing New Ross, a town second only to Dublin in military importance, on the very eve of the arrival of Richard II., who had come from England to overwhelm him.

Arrival of Richard II.—The conceited young king of England had been recently wounded in pride by the refusal of Germany to elect him emperor, and he sought to comfort himself in a magnificent display and a conquest in Ireland. With royally gorgeous train and **1394** 34,000 soldiers, an army big enough to wipe all Ireland out of existence, Richard landed at Waterford early in October, 1394. He began immediately to exhibit his sovereignty and his puissance to the Irish chiefs.

Some of the chiefs, dazzled by his vain show, paid him homage, but not as they had paid homage to Henry II.; this time they retained possession of their lands, in spite of flattery and guile. Art MacMorrough, however, was not among their number. He refused to acknowledge an English court in Ireland, and laughed at Richard's splendor and his parade of power. Richard imperiously sent his marshal to treat with the MacMorrough, but the prince of Leinster proudly refused to discuss state matters with an inferior and demanded that the king interview him in person. Greatly incensed at the daring chief's manner in receiving his representative, Richard prepared to march against him. But the army of the English king, in spite of its numbers, was no match for the intrepid Art, his valorous clansmen and the loyal people of Leinster. The prince of Leinster, with his prowess and military skill, soon taught Richard that, not always in vastness lies strength. Winter was approaching, and the Clan MacMorrough had taken all visible supplies, leaving none for the English; besides, the Irish were reducing the royal army by night attacks and ambuscades. And Richard found it prudent to postpone engagement with the clansmen. Instead of conquering the defiant chief, he ordered a march to Dublin, where he politically invited Art to meet him. When Art accepted this invitation some few months after-

ward and went to Dublin, Richard ordered his arrest, but, deeming diplomacy to be better than force, he released him, holding as hostages his companions O'Bryne, O'More and O'Nolan. Peace was made and MacMorrough was given the right to collect Black Rent from colonists who had previously tried to withhold it from him.

Richard's Departure.—Richard remained nine months in Ireland, during which time he achieved nothing, but satisfied his vanity as much as he could by vain pomp and brilliant show. He patronizingly knighted some Irish chiefs, who, protesting that they were already knighted under their own Brehon laws, gave negative submission to the ceremony. As A. M. Sullivan, the historian, quotes from the old ballad, "He marched up the hill and then marched down again," and satisfied with himself he returned to his English court, leaving Roger Mortimer in charge of the government of Ireland.

Renewed Hostilities.—Not long after his release, an attempt to murder Art MacMorrough was frustrated by the coolness of his bard and the prowess of that chief. A lord of the Pale invited the MacMorrough to a banquet, who, as was customary, was accompanied by his bard. During the progress of the meal the bard discovered that a plot was on foot to kill his chief, and to inform Art without arousing

the suspicion of the others, he took up his harp, and, playing an old Milesian air, sang a warning in Gaelic. His chief, who alone understood the words of the bard, caught the meaning of the song, but remained calm and watchful until an opportunity was given him to go out into the castle yard. Once there, with the agility and daring that always marked him, the MacMorrough sprang to horse, and, cutting his way through his treacherous enemies, made a dash for freedom. This, with other base attempts to rid the English of the indomitable prince of Leinster, resulted in rousing him to action once more. Raiding, burning and killing, he punished the English for their treachery towards him. The deputy attempted to stop the wild career of Art, and a battle occurred near Kilkenny in which the deputy was killed and the Irish were victorious. News of the victory reached England; and Richard hastened to return to Ireland with the avowed in- **1397**
tention of teaching MacMorrough a bitter lesson of obedience to English law. He landed at Waterford, and, with as great an army as he had brought before, advanced against the MacMorrough.

MacMorrough's Conference with Gloucester. —Advised by his chiefs Art consented to send a messenger to the king, offering to treat with him. In reply the king authorized the Duke of Gloucester to parley with him. In his message

delivered by Gloucester, the king offered castles and towns to MacMorrough if that chief would but submit, but Art angrily declared that "not for all the gold in the world" would he yield and that he would continue to wage war upon and ravage the English and their king as long as he would be able. Richard swore and fumed and threatened destruction to the MacMorrough and his clan; but he made no attempt to engage him in battle at once. Instead he went to Dublin to await the arrival of reinforcements.

Attempt to Capture MacMorrough.—Upon the arrival of the reinforcements, Richard divided his army and sent it in three divisions to capture the chief of the MacMorrough, offering a large reward in gold for the taking of his person, alive or dead. But Art was not captured, for news of an insurrection in England compelled the king to abandon his project and return to England to subdue his own subjects. Collecting his scattered troops and **1399** appointing Sir John Stanley lord-lieutenant, he once more departed from Ireland without the glory of conquering the insubordinate Art.

Last Campaigns of MacMorrough.—Not until 1405 did the MacMorrough resume operations against the English, leaving **1405** them in comparative peace until that year, when he raided Wexford, Carlow and Cas-

tledermot. Two years later the colonists united against him and under the command of the Earls of Ormond and Desmond met him at Callan, where they engaged in a fierce battle. MacMorrough lost the battle, and desisted from more hostile attacks until 1413, when again he raided Wexford, taking hostages. How long this fearless and irrepressible prince **1413** of the Celts would have continued his depradations upon the English and with what success he would have been eventually crowned was never to be known, for he was cowardly poisoned by his enemies, who could not vanquish or kill him in honest battle. His **1417** chief brehon, O'Doran, having partaken of the same drink which they had received from a woman by the wayside, died with the chivalrous champion of Ireland.

CHAPTER XIV.

THE TROUBLES OF THE COLONISTS.

Sir John Talbot and His Army.—The Pale was so greatly menaced by the Irish, who were gradually narrowing its boundaries, that the king was compelled to send his able general, Sir John Talbot, over to Ireland as lord-lieutenant. Instead of mitigating the sufferings of the colonists, Talbot aggravated them by forcing the people to support his large army, allowing the soldiers to quarter themselves and their horses upon the colonists and refusing to punish them when they plundered and pillaged those whom they were sent to protect. This method of clothing and feeding an army at the expense of an unwilling populace resulted in a resistance on the part of the latter. Seeing the turn affairs had taken, Henry IV., who was now king of England, recalled the army. Deprived of this protection with all its disadvantages, the colonists were again face to face with the other trouble. They fell prey once more to the native Irish, whose struggle for their lands was renewed at the departure of the overwhelming army of Talbot. They finally purchased relief by paying the Black Rent.

The Butlers and Geraldines.—About this time

the two principal families of the Pale, the Butlers and the Geraldines, were engaged in a most bitter feud, and many a skirmish took place, resulting in the loss of various members of both houses. The king tried to patch the peace between them but without success, and the quarrel continued for several years much to the detriment of the interests of the Pale.

The Duke of York.—In 1449 the Duke of York, a descendant of Lionel and Elizabeth De Burgo, was appointed lord-lieutenant of Ireland. This man did his best to alleviate the sufferings of both the colonists and the native Irish. He convened two parliaments, one at Dublin in October, 1449, and the other at Drogheda in 1450. In these parliaments he caused the enactment of laws for the peace, order and good of the country. In return for this attempt at fairness on the part of the duke, the native Irish showed characteristic appreciation by providing his household with an abundance of provisions during his stay in Ireland.

1449 **1450**

Ireland During the War of the Roses.—The Duke of York returned to England in 1454 in order to protect his interests, which were threatened by the House of Lancaster. The Pale, left without his wise and diplomatic guidance, suffered greatly. The native Irish, aware that the colonists were weakened by the feuds of the Geraldines and the Butlers, made

incessant attacks upon them and were bit by bit regaining their ancestral possessions, thus reducing the Pale. Nor could England send them aid, for England was in the throes of disruption. The time was ripe for the extirpation of the foreigners; the dissensions of the lords of the Pale and the disorganization of the government gave ample opportunity to the clans of Ireland to tear from the English grasp the island of their ancestors; yet they were too listless or too intent upon personal quarrels to rid themselves of the English invader. However, the Irish chiefs were not to be blamed, for at that time all European civilization was passing through the same state of disorganization. This was a period of transition from one state of society to another and Ireland, with all the rest, had to suffer.

Official Changes.—In return for his services to the House of York, Thomas Earl of Desmond, was appointed lord-deputy of Ireland, but he incurred the anger of the queen by speaking ill of her and was deposed. In his place, Tiptoft, Earl of Worcester, became deputy. On account of his cruelty this man gained the soubriquet of "Butcher." Be- **1467**
sides many other atrocities which he committed, he caused Desmond and his two children to be put to death. He was recalled and the Earl of Kildare appointed in his place. Kildare organized the Brotherhood of St. George

to serve the purpose of an army and protect the interests of the Pale. It consisted of thirteen responsible men who met once a year in Dublin and chose a captain, whom they placed in command of a company of two hundred men. To support this organization, a tax was levied upon all merchandise sold in Ireland. In 1485 the House of Lancaster won the throne from the House of York and Henry VII. of Lancaster became king. For a while he did not make any political changes in the government of Ireland, leaving the Geraldines and other York adherents in office. But loyalty to the House of York did not wane among the Geraldines and Henry was obliged to place Englishmen in charge of affairs in the colony. He appointed Sir Edward Poynings as deputy, the Bishop of Bangor as chancellor, and twelve other Englishmen as judges. 1472

Poynings's Act.—In 1495 the new deputy convened a parliament in which the famous Poynings's Act was passed. By this act the Anglo-Irish were deprived of any power which they had heretofore possessed. No parliament could be convened in Ireland until all the acts to be proposed therein were submitted to the king and the parliament of England, and approved by both; and all laws of England, recently passed, were to be obeyed in Ireland. The act also confirmed the Statute of Kilkenny. 1495

CHAPTER XV.

THE GERALDINES.

Their Influence.—The ruling power of Ireland at this time lay in the family of the Fitzgeralds, or the Geraldines. This family had for many years been the source of much trouble to the kings of England. Each monarch had found it prudent to place a Geraldine in control of the island, for, had he not done so, the Geraldine would have controlled without his consent. Not only were these men a power among the colonists, but they also were leagued with the clans outside the Pale. They had intermarried with the native Irish and had become thoroughly Gaelic. It was this famous family, by nature, rulers, that now began a revolt that was to continue, in the name of justice first, then religion and always nationality, through the centuries that followed.

The Rebellion of Silken Thomas.—The Earl of Kildare, a Geraldine, was deputy of Ireland when Henry VIII. became king of England. Kildare soon after died and his son, Garrett Oge, took his place. Garrett Oge was related to many Irish chiefs and was proudly and ostentatiously an Irishman. Seemingly loyal and a favorite of the king, he received many privi-

leges from him, for which reason he was the object of great envy on the part of the other courtiers. These men soon found occa-
sion to impeach him for disloyalty to **1520**
the king. At the instigation of his rival, Ormond, who had gained the influence of Cardinal Wolsey of the English court, he was arrested and placed in the Tower of London. Kildare succeeded in disproving the charges of his enemies and gaining freedom, to be later reinstated in his office as deputy. But accusations were continually being sent to Henry until again he was summoned to England.
When he departed from Ireland, he ap- **1533**
pointed his son, Thomas, deputy in his place. Lord Thomas, known as Silken Thomas for the richness and extravagance of his apparel, was an impetuous youth of twenty-one years, possessed of all the daring of the Geraldine family. To incite Thomas to rebellion and thus confirm their charges against his father, the enemies of Kildare by means of forged letters deceived the son into believing that his father had been unjustly murdered by the English king. The ruse had its effect. Lord Thomas immediately gathered his retainers and hastened to the council chamber at
St. Mary's where the members were **1534**
awaiting his presence. Consumed with anger at such a traitorous act of the king, the young vice-deputy strode into the council-

chamber and, denouncing Henry with all the scorn he could command, threw down his sword of office, and renounced his allegiance to the king of England. Now that he had proclaimed war upon the government, the first act of Silken Thomas was to proceed to Dublin and order the surrender of that town. Dublin was at that time stricken with the plague, and the citizens made no resistance, in their despair caring little what happened the city. Thomas next attempted to take the castle of Dublin, but his following was too small and the castle too well fortified, and he was compelled to give up the attempt.

Growth of the Revolt.—A full-grown revolt had now resulted from the rising of Thomas. Friends of the Geraldine and opponents of the government, both Norman and Irish, flocked to the standard of Silken Thomas. Messengers were sent to the pope and to Charles V. of the Empire, advising them of the war against Henry and asking aid, which, however, did not arrive; and Thomas continued the war alone. The Butlers, the old enemies of his family, also refused to join him, and for this reason he laid waste their lands.

Death of Silken Thomas.—After a series of depredations on the Pale, Lord Thomas returned to Dublin where he found the citizens prepared to resist him. Unable to take the city, he returned to ravage the lands of the Pale. A

newly appointed deputy came over from England, bringing with him a large force of men with which to quell the rebellion. **1535** Hastening to Maynooth, the stronghold of the Geraldines, he attacked that ancient castle. He had brought from England a number of pieces of artillery, which were the first ever used in Ireland, and by this new and unlooked for means, he compelled the surrender of the castle. When the soldiers marched out, they were all executed with the exception of Silken Thomas, who had stipulated in the terms of surrender, that his life should be spared. The Geraldine was sent to the Tower of London, where, in spite of the conditions of surrender, he was taken to Tyburn with his five uncles, and there executed. **1537**

Attempt to Exterminate the Geraldines.— The old Earl of Kildare had died in the Tower of London soon after the rising of Silken Thomas, five uncles had been killed with his son, Lord Thomas, and other members of the family slain in battle. The object of Henry VIII. in this wholesale murder of the Geraldines was the extermination of the race which so surely threatened the destruction of English power in Ireland. He would have succeeded in this savage attempt, had not the tutor of the last Geraldine placed his charge, a boy of twelve years, in the family of his sister, the wife of O'Connor Faly. This boy became the object of much care

among the loyal clansmen and allies of the Geraldines. A confederation of chiefs, among whom were the O'Neill, the O'Donnell, O'Brien, the Earl of Desmond, the chiefs of Breffni and Moylurg, was formed to protect and educate this surviving member of the once powerful family. They finally sent him to Rome where a cardinal took him under his protection and educated him.

CHAPTER XVI.

THE BEGINNING OF RELIGIOUS PERSECUTIONS.

Catholic Ireland Against Protestant England. — Something more than resentment against an encroaching race incited the Irish to resist anew the oppression of the foreigners. Religion, the preserving element of Celtic life, now became the predominant cause for another blow for freedom. Henry VIII., finding that Rome would not consent to his importunities for its approval of his licentiousness by granting him a divorce, had thrown off his allegiance to the pope and, by his own decree, become the head of the English church. He then sought to eradicate the accusing religion from Ireland. It was quite natural that a race which resisted the intrusion of a new government would not tolerate the importation of a new religion, a religion manufactured to suit the immoral purposes of a king. The one tie which might have bound Ireland to England was severed with the same stroke which cut off the latter country from Rome; and what might have been the motive for union now became the cause of disunion. One great result of the new trouble was the binding of Norman to Celt

by the title of their common religion, for it was now Irish and Catholic against English and Protestant.

Parliament Convened.—Henry appointed an apostate monk, name Brown, as archbishop of Dublin, commanding him to establish the new religion in Ireland. Brown failed to beguile or force the Irish into acceptance of Henry's religion; and he called upon his king to aid him. A parliament was convened, the members of which came in pairs from each diocese. These men opposed all proposed acts forbidding Catholics to acknowledge the supremacy of the pope, and for this reason lost their vote. Henry's creatures were then called upon to pass the acts, the violation of which was declared to be high treason. **1536**

Object of Henry's Reformation.—It soon became apparent that the true object of Henry's so-called reformation of Ireland was the spoil which would result from his war upon the Catholics. The Church was rich in lands and other possessions besides things spiritual. Henry, though willing to do without the spiritual necessities, did not intend to allow the temporal possessions of the Church to pass away from him; and, by the way of propagating the new religion, he and his proselytes confiscated the choice lands of the monks and nuns, robbing sanctuaries and stripping convents and monasteries of their valuables, while pretending

that he was only destroying articles of Catholic veneration. Among the relics destroyed by the apostate followers of this avaricious prince were those of SS. Patrick, Brigid and Columba.

Resistance of O'Donnell and O'Neill.—Lord Grey was appointed lord-justice of Ireland, and immediately began to ravage the country, burning and spoiling as he marched on to Armagh. The two northern chiefs **1538** of the Geraldine League, which had been formed for the purpose of supporting the interests of that family, O'Neill and O'Donnell, returned the compliment of his visit to the north by raiding the Pale and laying waste the lands of Henry's adherents. Grey again directed his troops to the north, overtaking the O'Neill and the O'Donnell at Bellahoe, where he defeated them in battle.

Treason of the Chiefs.—The Irish chiefs were not in a condition to offer much resistance to Henry; and some of them, weary with struggling against great odds, began to submit. In 1540 St. Leger, who succeeded **1540** Grey as lord-justice, in a wily manner, gained the submission of a number. These chiefs, forswearing their religion and their allegiance to their clansmen, acknowledged Henry as King of Ireland and head of the Church. For this they received titles and patents to lands which were their own and their clans' possessions by right of inheritance,

lands which neither these apostate chiefs nor the English could lawfully and justly claim, for they were the lands of the people.

The Rising of 1546.—In 1546 a junior branch of the Geraldine family in Kildare took up arms against the government; but the lord-justice succeeded in quelling the incipient insurrection. A large tract of country was devastated, and nothing was gained. O'Connor and O'More were declared traitors for leading the revolt and were punished accordingly. **1546**

Persecution of the Irish Chiefs.—For twelve years following the death of Henry VIII., which occurred in 1547, Ireland suffered gradual degradation. For awhile Queen Mary, who was a Catholic, ruled England, and gave respite to the sufferings of the Catholics in both countries. But the war of extermination had not ceased, and although Mary would have been merciful, her council overruled her attempts to alleviate the troubles of the Irish. The tribes of Leix and Offaly were driven from their territory, and the O'Connors, O'Mores, O'Carrolls, O'Molloys and other clans were heartlessly hunted down. Fighting fiercely and disputing every inch of ground, they were forced to retreat to North Kerry, leaving their lands to be divided by the government into two counties, King's County and Queen's County. **1555**

Penal Laws of Elizabeth.—Upon the death of Mary, her Protestant sister, Elizabeth, became queen of England. Elizabeth was a good statesman, and her remarkable rulership did much towards the progress of England; but she was cruel, avaricious, cunning and wicked, and vented her animosity particularly on the Irish. English historians gave her sister Mary the title "Bloody Mary," and they praise the goodness of "Queen Bess," but Mary had not caused the enactment of laws to equal those of her Protestant sister in cruelty and injustice. In 1560 Ireland fell victim to her bigotry. She began her persecutions by convening a parliament at Dublin, the members of which were Protestant and loyalists, and had the laws of Henry VIII. which concerned religion, each and everyone re-enacted. 1560

Proclamation Against Priests.—The Earl of Sussex, who had been lord-lieutenant during Mary's reign and had retained the office under Elizabeth by changing his religious and political opinions, issued a proclamation forbidding all priests, secular and regular, to officiate or reside in Dublin.

Attendance at Protestant Service. — Under penalty of a fine, every person was compelled to attend Protestant service, to listen to sermons preached in a language that was foreign to most of the people of Ireland, for at this time the Irish still spoke their own language

and as the Norman-Irish had adopted it centuries before, their descendants were as unfamiliar with the English language as were the Celts. How the people were to hear the word of God under these circumstances was not a matter of much concern to Elizabeth; all she desired was infidelity to the Catholic religion.

The Revolt of Shaun O'Neill.—Shaun O'Neill, called John the Proud, was a son of a chief who had sold his birthright for the mess of pottage doled out to him by an English king. His father had been knighted Earl of Tyreoghan (Tyrone) for his submission to Henry. Before his death, this earl had given the right of succession to Ferdoragh, an illegitimate son. Shaun, however, at his father's death, took the Irish title, The O'Neill, by authority of the old Brehon Law. Ferdoragh at that time made war upon Shaun with the English government to aid him; but Shaun soon procured the death of Ferdoragh and seized the territory of the O'Neill clan, and declared hostility to the English crown. The Earl of Sussex, upon hearing of this, invaded Ulster with a large army. At Armagh he came upon Shaun and his clansmen and a battle ensued. Although O'Neill's men were few compared to the great army of the lord-lieutenant, the victory was easily theirs, and O'Neill swept down upon Leinster, devastating and terrorizing the Pale in return for Sussex's attempt to subdue

1561

him. Unable to cope in a fair battle with this brave Irish chief, Sussex now attempted to rid the government of his dangerous presence by assassination, but the plot failed, and Shaun continued his depredations on the English. Finally the government made overtures of peace to him and he went over to England where he presented his claims in person to Elizabeth. Elizabeth, with great diplomacy, and probably admiration for this wild chief of the north, authorized him to hold his lands in peace.

Second Revolt of O'Neill.—Shaun soon again took up arms, this time against some of the Ulster chiefs who aroused his indignation by their submission to the English. These chiefs complained to the lord-lieutenant, de- **1563** claring that O'Neill had broken faith with the government by raiding their lands. The lord-lieutenant commanded O'Neill to meet him at Dundalk, but Shaun refused to do so, and war was once more declared.

Death of O'Neill.—In 1566 Sir Henry Sidney, who had been appointed lord-lieutenant, formed a large army and, aided by the Ulster apostate chiefs, he attempted to overwhelm O'Neill. Shaun, as wary as he was courageous, refused to meet such a large force in battle. A year later, O'Neill, angered by an invasion of Hugh O'Donnell into his territory, collected an army and followed that chief into Tyrconnell. There

they met in battle and O'Neill was defeated. Driven insane by his defeat, the warlike chief of the O'Neills sought refuge among the Scots of Clanboy, where he was killed by a Scot whose father he had slain in battle **1567** some time before. His death rid England of an enemy more feared than an army of disciplined soldiers, and that government took revenge on the dead chief by trying him for treason and confiscating his estates as well as those of the chiefs who had been his allies.

The Massacre of 1574.—The Earl of Essex received in the year 1574, a grant of the territories of Clanboy and Farney, providing that he could expel the rightful owners, the O'Neills of Clanboy. Failing to do so he pretended to agree to a peace and in honor of the occasion, Brian O'Neill, the chief of the clan, prepared a feast and invited the earl and his retainers to partake of his hospitality. The invitation was accepted with all appearances **1574** of friendship. This, however, was a ruse on the part of Essex to gain an opportunity to grasp the estates of Brian from him by foul means since he could not get it by fair fighting. Each guest came secretly armed, and in the midst of the feasting the innocent and friendly host was set upon and killed, and before they could escape the whole clan was butchered, men, women and children, by Essex and his followers. Thus the Englishman re-

warded the Irish chief for his magnanimous forgiveness of the attempt to seize his lands.

Massacre of Mullaghmast.—Three years later another massacre occurred at Mullaghmast. Those families of Leix and Offaly whom the government had not succeeded in exterminating were invited in the queen's name to confer with the English colonists. About four hundred of them came in answer to the summons, and of these four hundred who entered the Rath of Mullaghmast that day, but **1577** one man escaped from a death which had been prepared for them by the deputy and other officials of the queen. For, when the men, women and children had assembled in the rath near Maryborough, they were surrounded by a force of English soldiers under the command of Sir Francis Cosby, and massacred in a most brutal manner.

Rory O'Moore.—This slaughter was not left long unavenged. There was one chief who had not answered the invitation of the English and while he lived no member of Cosby's command was without fear of his vengeance. By a guerilla warfare, burning and killing, this chief kept the settlers of the Pale in a constant state of terror. Sweeping down upon the colony with but a handful of men, he would destroy everything before him, especially seeking those who took part in the massacre of his kinsmen, until throughout the Pale, its residents trem-

bled with fear lest they should suddenly hear the dread summons of Rory O'More to the death which he returned for the slaughter of the Irish clans; and that summons was his war slogan, "Remember Mullaghmast."

CHAPTER XVII.

THE WAR OF THE GERALDINES.

Causes.—The Earl of Desmond, head of the Southern and Catholic Geraldines, was engaged in a hereditary dispute with the Protestant Earl of Ormond, leader of the Butler family, when Sir Henry Sidney was appointed deputy by Elizabeth. Sidney immediately gave aid to the Protestant Butlers. In 1567 **1567** he visited Munster and there dealt most unmercifully with the Geraldines, finally arresting the Earl of Desmond and taking him to Dublin. John, the brother of the Earl, was left to govern Munster; but soon after, he too, was taken prisoner, and sent with the Earl to the Tower of London. This, with the attempt of an Englishman, named Sir Peter Carew, to seize the lands of the McCarthy, Kavanaugh and Fitzgerald, as well as Elizabeth's vigorous methods of inculcating the new religion, both within and without the Pale, precipitated an indignant rising of the Irish and the Anglo-Irish chiefs.

The Geraldine League.—The Earl of Desmond, while in the Tower, managed to convey a message to the Geraldines in Ireland order-

ing his cousin, James Fitzmaurice, to take the leadership of the family during his absence. In 1569 Fitzmaurice began to prepare for war. Upon hearing of this, Sidney, at the head of a large army, marched to Munster and to all appearances succeeded in breaking up the confederacy. For, unable to cope with such numbers, Fitzmaurice submitted for the time being to the authority of the English government. Believing he had suppressed the rebellion, Sidney withdrew with great satisfaction. The Earl and his brother were then released from the Tower, and they returned to Ireland. 1569 1572

Fitzmaurice on the Continent.—Upon being compelled to surrender in 1575, Fitzmaurice left Ireland and crossed over to France. His motive was to organize a confederation to defend the religion of the Irish from the attacks and persecutions of the apostates, and, with this end in view he spent six years, travelling from court to court on the continent, explaining his purpose and seeking aid. Everywhere did he meet with honor and respect, but the Pope alone gave him practical assurance of aid in the form of an amount of money and a body of men. 1575

Decampment of Stukely.—Fitzmaurice placed at the head of the men given him by the pope a man named Stukely. Stukely was an Englishman as well as an adventurer; and Fitzmaurice

made a most grievous and fatal mistake in giving him a commission of such importance. On his way to Ireland Stukely arrived at Lisbon just in time to learn that the King of Portugal was making preparations to lead an expedition against the Moors. Stukely found that the chance for personal gain was more certain in this war than it would be in the cause of Fitzmaurice. It is probable that the adventurer had never had the intention of being true to the trust imposed upon him by Fitzmaurice. At all events he enlisted under the flag of Portugal and, without the least scruple, calmly marched off with the pope's men in quite the opposite direction to that which His Holiness had intended.

Arrival of Fitzmaurice.—Fitzmaurice, with a small body of Spaniards, landed at West Kerry in 1579 and stationed his force at Dunamore. There he was joined by two brothers of the Earl of Desmond and other clansmen. With the papal legate, Dr. Saunders, the Irish and Spaniards awaited the coming of the Pope's men. But Stukely was far away fighting the Moors. Finally, there appeared in the harbor an English man-of-war whose officers seized the four ships belonging to James Fitzmaurice, and manning these with English soldiers, held the port. Meanwhile, on the land side, the government forces had begun to gather, and Fitzmaurice's small contingent was hemmed in. **1579**

Death of Fitzmaurice.—The Geraldine, however, succeeded in leading his small forces from Dunamore and began a retreat to the Galtee Mountains, but in a skirmish with Burke of Clan William, concerning some horses which Fitzmaurice had taken for his use, trusting to his kinship with Burke to excuse the act, the brave leader met his death.

John of Desmond.—As he lay dying James Fitzmaurice appointed John, the brother of the Earl of Desmond, in his place as leader of the Geraldine League. John immediately assumed command of the army, and stationing it at Gort-na-Tibrid, he awaited the arrival of the deputy and his force. A strong detachment of the governmental troops arrived and attempted to force the position of Desmond. The Catholics cut the English to pieces and killed two captains who lead the detachment.

Defeat of the Catholics.—The deputy, becoming ill, appointed as leader of the English army, Malby, the president of Connaught. At Manister, near Croom, Malby met and defeated the Catholics. Then, joined by the Earl of Ormund, he laid waste the western part of Limerick.

The Earl of Desmond.—The Earl of Desmond, whom Elizabeth had deemed it prudent to release from the Tower and whom she had counseled to remain loyal to the crown that he might receive reward and honor, was appar-

ently neutral and seemed to be annoyed by his kinsman's acts of disloyalty. The government, however, suspected that his neutrality was not genuine: and its officials began to pillage and burn his lands, and persecute him by the usual governmental methods. Goaded by these injustices, the Earl finally entered the field against his enemies, signaling the event by the destruction of the town of Youghal. In return for this mighty stroke of the Earl, the English with a large army besieged and captured his strongholds, the castles of Askeaton and Carrickfoyle. In this siege the two brothers of the Earl met their death; one was killed during the battle; the other was taken prisoner and executed.

Battle of Glenmalure.—The persecutions, such as those visited upon Desmond, were not left unavenged. Fiach MacHugh O'Byrne of Ballinacor, known as "The Firebrand of the Mountains," a remarkable and wor- **1580**
thy captain of the Geraldine army, had long intimidated and harassed the English with his daring attacks. Lord De Grey, lately appointed lord-lieutenant, with the zeal of a new official, resolved to subdue O'Byrne and accordingly made strenuous preparations for a raid upon him. O'Byrne, joined by the viscount of Baltinlas and the O'Tooles of Wicklow, took his position in Glendalough on the 25th day of August, 1580, and there awaited

the arrival of the concentrated forces of Kildare, Wingfield and Grey. The English, with great assurance, marched up the Pass, leaving earthworks behind them "to prevent the escape of the rebels," whom they expected to massacre. They had advanced far up the rocky glen

GLENDALOUGH.

The battle which occurred between Fiach MacHugh O'Byrne and Lord Grey and which is commonly known as Glenmalure was fought in this the neighboring valley of Glendalough.

From J. S. Hyland & Co.'s "Ireland in Pictures".

and still no enemy appeared. All was quiet. Ignorant of the fate that awaited them, they were laughing and exchanging jokes on the probable flight of "the Firebrand" and his men, when suddenly, out of bush and bramble,

from behind rock and tree, with a wild and hearty yell, the Irish poured upon them. The shrubbery seemed to be alive with clansmen, who joyously attacked the brave, gay army that had come to massacre them. For a moment consternation reigned, then the whole English army turned and fled, followed by the gleeful clansmen of "the Firebrand." Even De Grey and his gorgeously dressed officers took to their heels, fleeing precipitously. It was a small and badly damaged remnant of the brave army that entered Dublin a few days later.

The Smerwick Massacre.—In October of the same year four ships, carrying 700 men and arms for 5,000, arrived from Spain in the harbor of Smerwick. The Duke of Biscay and a man named Parsons were in charge of the fleet. These allies of the Geraldines landed and entrenched themselves in the fort. Lord De Grey, knowing that the advent of foreign aid must be prevented at all hazards, and anxious to retrieve his military fame which he had lost so unceremoniously at Glenmalure, hurried to the south with a large army, the result of six weeks' collecting. Surrounded and besieged both from land and from the sea, for the government had blocked the harbor, the Spaniards resisted the onslaughts of the English for three days, at the end of which they asked to be allowed to treat with the officers of the English.

As a result of the conference the fort surrendered on terms sworn to by the English officer in charge, Lord De Grey. Life and liberty was guaranteed to the men of Spain if they laid down their arms, and with the faith of good soldiers they surrendered on the oath of de Grey. They were all massacred. And "Grey's faith" became proverbial throughout the continent of Europe.

The Cruelty of De Grey.—The Irish were now subjugated to great cruelty. The nobility and gentry of the country were accused of treason and murdered without trial. Grey took fiendish pleasure in burning homes and killing men and women wherever he dared. He **1581** was recalled, however, in 1581, in time to spare the people of Ireland from complete extermination.

Death of Desmond.—In place of De Grey, Sir Henry Wallup and the Protestant Archbishop, Loftus, were appointed Lord justices. These men, in an act of amnesty, offered pardon to all, except Desmond, who would lay down their arms. The unfortunate Earl was declared an outlaw. Most of his clansmen were dead and his followers scattered; and, without friends, excepting a few loyal servants who would not leave their master in his misfortune, and his faithful wife, who willingly gave up all comfort to follow him, the Earl, once so powerful, now led the life of a hunted animal. Finally

in November, 1583, he was surprised and surrounded by his enemies as he lay concealed in a deserted hovel. Fighting **1583** bravely against overwhelming numbers, the leader of the Geraldines met his death. His head was sent to England, where it was spiked upon the Tower of London as a warning, but

DEATH OF THE EARL OF DESMOND.

a vain one, to all who rebelled against the English government.

The Plantation of Munster.—In 1585 an act of parliament was passed confiscating the estates of Desmond and those of his allies of the Geraldine League. These estates were sold for a few cents an acre to **1585** Englishmen; no rent was to be paid for the first five years, and the new owners were forbidden to retain the Irish, or to receive any

Irishman into their families or to offer aid to the homeless and persecuted. Sir Walter Raleigh and the poet Spenser, who assisted at the Smerwick massacre, received their share of the royal bounty in these Munster grants. Yet this plan to exterminate the Irish failed.

RUINS OF DESMOND CASTLE.
This castle was built by the second Earl of Kildare in 1326 and afterwards became the residence of the Desmond branch of the Geraldine family.
From J. S. Hyland & Co.'s "Ireland in Pictures".

The tradesmen and mechanics, to whom the land was offered, refused to leave their comfortable homes in England and start anew in a country so unsettled as Ireland. They bought the land, for it was cheap, and in spite of the act and its provisions they retained the Irish as tenants.

CHAPTER XVIII.

THE NATIONAL CONFEDERACY.

The Education of Hugh O'Neill.—In its attempt to subdue Ireland, the English government had adopted the policy of denationalization. Its aim was to foster and instill in the minds of Irish youth sentiments of disloyalty to their native land by a systematic training in English surroundings. Young Hugh O'Neill of the O'Neill clan of Tyreoghan (Tyrone), was early chosen to be a victim of this policy. While but a boy he was taken to England and placed in the court of Elizabeth, that he might acquire the manners and sentiments of the English court. He was soon transformed to a polished courtier, and, to all appearances, a loyal one. When at length it became necessary for him to return to his home in Ireland, young O'Neill left the queen with fervent protestations of his loyalty. So great was the faith of Elizabeth in him that, by special act of parliament, the title of Baron of Dungannon was conferred upon him, and, at his own request he was granted permission to keep a small standing army—for the purpose, 1585 as he explained, of quelling any disturbance that might arise in Ulster. For Hugh

O'Neill had acquired one qualification that distinguishes the courtier, the ability to dissemble. In that he had profited by his training in the court of Elizabeth. Seemingly a loyal subject of the queen, the diplomatic O'Neill was not long back among his own people when he began to form an alliance with the other northern chiefs. With his Irish genius and court polish, he was gradually insinuating himself in the graces of the Irish, and, while the queen and her advisers were congratulating themselves upon their success in educating and Anglicizing this northern prince he was rapidly becoming a leader of his own people, and preparing to prove himself an Irishman.

Capture of Hugh O'Donnell.—While the attention of the queen was engaged with the training of Hugh O'Neill, another Hugh was rapidly becoming a powerful factor in Ulster. This was the son of the O'Donnell of the Tyrconnell clan, Hugh Roe or Red Hugh. A mere boy of fifteen years, handsome, brave and strong, he had already become noted throughout Ireland for his hatred of the intruding English. Perrot, the deputy at that time, was beginning to fear the influence which this boy held over his people, and, with the object of ridding the government of this defiant enemy of its peace, laid a cowardly plot to **1587** capture him. One day when young Red Hugh, with his foster-father M'Swiny, and

some companions were hunting on the shores of Lough Swilly, not far from Rathmullan, a ship, bearing the flag of England appeared off shore and cast anchor there. Its captain, introducing himself as a wine-merchant, invited Hugh on board, and with some of his party the young heir of Tyrconnell guilelessly accepted the invitation. Before they could realize what was taking place they were made prisoners and the ship set sail for Dublin. At Dublin they were placed in the Castle, and there held prisoners for four years. O'Donnell finally escaped and, after many vicissitudes, rejoined his clan.

The O'Neill.—Meanwhile Hugh of Dungannon was becoming a power in the north, and the government was growing suspicious of his professed loyalty. One of the facts which puzzled the officials of Dublin Castle was the continual changing of men among the ranks of O'Neill's standing army. As soon as a body of men became efficient soldiers, he unaccountably retired the men, and replaced them with raw recruits. His imports of lead, too, were unusually great, but, when called upon to explain, he declared that his castle needed a new roof and that he intended the lead for this peaceful purpose. His young wife, Judith O'Donnell, sister to Red Hugh, having died some time before, O'Neill sought the hand of a beautiful Eng-

lish maiden. Her brother, Sir Henry Bagnal, marshal of Ireland, opposed the match, and, to prevent a meeting of the lovers, sent the girl to the castle of a relative, where Hugh immediately followed her. While a party was in progress one night at the castle, O'Neill, like the Young Lochinvar of the poem, appeared and, seizing his lady, carried her off from her English friends. Soon after this escapade, the Baron of Dungannon discarded his English title and assumed **1593** the old Gaelic one, The O'Neill of Tyreoghan (Tyrone). Having been chosen chief of the clan, he was also inaugurated, in the midst of ollamhs, bards and clansmen, according to the old Brehon law, and as The O'Neill, rightful ruler of Ireland, he set out to settle all feuds and unite the clans, making all Irishmen friends once more.

The Two Hughs.—Soon after his escape from the English, Hugh O'Donnell, aided by Maguire of Fermanagh, began a series of depredations upon the English garrisons. The O'Neill, more calculating and cautious, objected to this disorganized, precipitate method of fighting; yet he found it wiser to allow the impetuous O'Donnell to play havoc with the English than to arouse his anger against himself by quarrelling with his disposition to wreak vengeance upon the enemy. O'Neill was called upon to aid the government in

quelling O'Donnell, who was ravaging the country to a great extent. His manner of aiding the government was not altogether satisfactory to the officials. The help he extended lay in saving the prisoners of Red Hugh from death by obtaining their promise to quit Ireland. O'Neill had already been accused of aiding the enemies of England, when, in 1588, he gave shelter to the survivors of the Spanish Armada that was wrecked off his shores, but he had succeeded in convincing the queen that he was her true subject. Again his accusers informed Elizabeth of her protege's faithlessness to her interests. O'Neill hastened to Dublin to answer the charges of the official there. Upon reaching that city, he learned of a plot to kill him and he escaped from the city and returned to Tyrone. He now threw off the cloak of dissimulation which the English court life had taught him to wear so gracefully and at last appeared as a true Irishman,—an enemy to all that was English.

English Fortifications. — The government soon realized that it had two fearless and determined men with whom to cope, and began to make preparations for a gigantic struggle. Garrisons were sent to Ballyshannon and Belleek to guard the country between Lough Erne and the ocean, thereby preventing the entrance of aid into Tyrconnell.

The fortress of Portmore on the southern bank of the Blackwater was fortified and its garrison reinforced, as were also those of Newry and Greencastle. These fortifications formed a line of defense stretching across the island from east to west.

O'Neill Declares War.—By this time Hugh O'Neill had completed his organization of the Northern Confederacy, and he now unfurled the snow-white banner of Tyrone with its Red Right Hand emblazoned upon it, and raided Cavan. His brother Art at the same time seized Portmore, that vantage point of the English. But the deputy, after several attacks, re-captured it from the garrison which Art had left in it. Hugh O'Neill, with the chiefs Maguire and McMahon then **1595** laid seige to Monaghan which was held by the queen's men. Meanwhile O'Donnell, leading his wild clan into Connaught, closed in on the English forces there, compelling them to remain inactive and useless in Sligo, Ballymote and Boyle. All who could not speak the Gaelic language he counted as enemies, and when he came upon them he killed them. Crossing the Shannon, he raided the lands of a chief who had adhered to the government and continued raiding as he swept along, sending all spoil back to Tyrconnell.

Conditions of Peace.—This lightning-like mode of warfare startled the slow-moving

English, and they sought to gain time for greater preparations by parleying with O'Donnell and O'Neill. By no means deceived with their friendly overtures, O'Neill drew up the conditions of the peace which the government asked. They were:

1. Full freedom of Catholics to worship according to their belief, and complete cessation of all attempt to disturb the Catholic Church in Ireland,
2. The removal of all English officials from Irish territory, the latter to be under the jurisdiction of their own lawfully elected chiefs,
3. The payment of one thousand pounds in silver from Marshal Bagnal to O'Neill as marriage dowry of Bagnal's sister whom he, O'Neill, "had raised to the dignity of an O'Neill's bride."

In answer to these demands, the royal commissioners who were treating with the Irish chiefs angrily called them to lay down their arms unconditionally. Their demand was met with derision and the war continued.

Battle of Yellow Ford.—For three years O'Neill continued to ravage the Pale and defeat every attempt of the English to subdue them. Finally in the summer of 1598, an army of 4,000 infantry and 350 cavalry was sent to the relief of the English garrison at Portmore which O'Neill was beseiging. O'Neill,

Maguire and O'Donnell had united their forces and had taken their position two miles north of Armagh, near the Callam River. On August 14th, (1598) Bagnal, who was in command of the English forces, divided his army into three parts and marched against Armagh. O'Neill had placed musketeers in the woods and brush that skirted the road, and these

BATTLE OF THE YELLOW FORD.

poured a continuous fire upon the passing soldiery. In spite of this, Bagnal's men in the first division crossed the **1598** trench by which O'Neill had secured his position, to be driven back almost immediately. Bagnal now rode forward and O'Neill advanced to meet him in a hand-to-hand combat, but, just as the two enemies

were about to clash swords, a bullet struck and killed the marshal. The second division, coming to the aid of the first, crossed the trench, leaving the last to sustain an attack made upon them from the rear by O'Donnell and Maguire. The joint attacks soon put the English to confusion, which was increased by the explosion of their ammunition, and they fled, with the war-cry of the O'Neills, "Lamh dearg aboo" (the strong hand of victory), ringing in their ears. In a few days Portmore surrendered. O'Neill seized the ammunition and flags of Bagnal's army and allowed the survivors to retreat to Dundalk. Over 2,000 Englishmen lost their lives in this battle. The loss to the Irish was six hundred men. There was never a battle since the coming of Henry II. more victorious than this.

Arrival of Essex.—Elizabeth, now thoroughly alarmed at the state of affairs in Ireland, sent the Earl of Essex, with an army of 20,000 foot soldiers and 2,000 horse to Ireland the following year. Instead of turning immediately to the north, Essex went south where the chiefs had joined the Con- **1599**
federacy and attempted to suppress Rory O'More and some other leaders who had been playing havoc with the English in Munster, but, after a series of dismal failures and many losses, he returned to Dublin, tired of the war.

Battle of Curlew Mountains.—O'Connor Sligo, who had returned from England, coming with Essex, was said to have a commission from the queen, and Hugh O'Donnell laid siege to his castle. Essex ordered Sir Conyers Clifford, a brave Englishman who was then governor of Connaught, to take a force from Athlone and aid O'Connor in resisting the O'Donnell. Detaching some of his force from the beseiging party, O'Donnell marched southwards to meet Clifford. In a narrow defile of the Curlew Mountains, the two armies met and the English were defeated. O'Connor Sligo, upon hearing of the defeat immediately surrendered.

Truce.—Essex, who from the first, showed much distaste for meeting O'Neill in battle, was finally goaded by the taunts of other officials into marching north to meet the victor of Yellow Ford. They met on the borders of Monaghan, where the two leaders held a parley and agreed upon a truce until the following spring. The terms of the truce, however, were not satisfactory to Elizabeth, nor was the manner in which Essex conducted the war pleasing to her gracious majesty, and she recalled him to England. Soon after he was imprisoned and, though once a favorite of Elizabeth's he was executed. Such was the reward for services rendered, both good and bad, that the queen bestowed upon her courtiers.

O'Neill, Defender of The Faith.—During the month of January, 1600, O'Neill, at the head of 3,000 men, made a tour of Ireland, organizing and establishing the Confederacy. At Holy Cross he halted and held court in princely fashion, where he announced himself to be the true Defender of the Faith.

The Confederacy of the South.—In March of the same year O'Neill proceeded to Innis carra and spent three weeks there, consolidating the Confederacy in the South. He was joined by two noted princes, O'Sullivan Beara and Florence MacCarthy, who came with many other chiefs of the South to assist the Red Hand of Ulster in smiting the common foe. But the pleasure he would have found in the co-operation of the Munster chiefs was marred by the loss of a trusty officer and true friend. Maguire, who had accompanied his chief to Inniscarra, went out from the camp to reconnoiter the country one day while O'Neill was engaged with the late arrivals in his court. The chief of Fermanagh was accompanied only by a priest and two cavalry men, and the four were riding along, Maguire in the advance, when they came suddenly face to face with a company of English soldiers that had left the garrison of Cork for the same purpose that had brought Maguire out of the Irish lines. St. Leger, marshal of Munster,

1600

who was in command of the company, was as brave a man as Maguire, and neither would retreat for the other. A combat between the two leaders followed and both were mortally wounded. Maguire's companions carried him back to O'Neill's camp where he died. A few days later St. Leger died in Cork.

Letter from Pope Clement VIII.—The death of Maguire hastened O'Neill's return to the North to prevent any disturbance which might arise in the installation of a new chief of the Maguire clan. Upon reaching his home in Dungannon, Hugh received a letter from Pope Clement VIII. accompanied by a gift of appreciation and gratitude for his defense of the religion.

Nationality the Strength of the Confederacy.—O'Neill had now completed the establishment of a national league which never before had been equalled by any of its kind in Ireland. The Geraldines had made their object simply the tolerance of the Catholic religion on the part of the government; they had omitted the question of nationality, and for that reason they had failed. Hugh O'Neill combined Catholicity with Celtic nationality, and did so in such a manner that, without one the other could not exist in Ireland.

Mountjoy and Carew.—Essex with his 20,000 men had failed to cripple this gigantic menace to English control of the island, and lost his

head in consequence. Elizabeth now resorted to extreme measures. She appointed two crafty, energetic and cruel men to important offices. To the first, Mountjoy, she gave the office of deputy; to the other, Carew, she gave the presidency of Munster. All the power of England was then concentrated in the attempt to crush O'Neill and to disorganize the Confederacy; and, as there was no other trouble to engage the attention of the government at this time, it was easy for the queen to make new levies, order new armaments, and send a large army over to quell Hugh and his confederates. Mountjoy began his campaign against the O'Neill by sowing the seeds of dissension among the Irish chiefs who had joined his standard. With forged letters and trickery in every form he could devise, he gradually gained his end and O'Neill's followers began to suspect him and fall away, one by one, until but a few brave and loyal friends remained. His misfortunes seemed to bind one friend closer to him,—Red Hugh. No ruse of the deputy or the English court could weaken his faith in O'Neill; and together the two chiefs of Ulster waved defiance to all England, her strength or her wiles. Their friendship and affection at this crisis is one of the greatest inspirations in Irish history. Back to back, the two Hughs stood, determined, undaunted and true, and fought the

whole English army that threatened to overwhelm them.

Arrival of Aid from Spain.—In their extremity the two chiefs received word that Spain had again come to Ireland's assistance. On September 23, 1601, Don Juan de Aguila, in command of a fleet carrying 3,000 men, sailed into the harbor of Kinsale, landed and took possession of the town. Don Juan had come, expecting a glorious reception from the friendly Irish; but, in Munster the confederacy had lost its strength, for the arrest of two important leaders, Desmond and McCarthy, had crippled it; and the two Hughs were in Ulster, guarding the frontier on the north against Dowkra, who, with 4,000 infantry and 200 cavalry had landed on the north coast and advanced to Derry. The irascible Don Juan sent messengers to O'Neill demanding that he come to his assistance immediately. Although O'Neill had advised the Spanish officials of the futility in landing such a small force in the South, he now had no alternative but to hurry to the aid of the Spaniards at Kinsale. So with fatigued and weakened forces, the two Ulster chiefs, O'Donnell and O'Neill, began their long journey to the South. **1601**

The March to Kinsale.—O'Donnell started in advance of O'Neill, and reached Holy Cross where he awaited the arrival of the latter.

Carew made an attempt to cripple his army before O'Neill could reinforce him, but by a sudden night march of forty miles O'Donnell and his already wearied men frustrated his attempt. By the 21st of December the two Hughs were within sight of Kinsale. There O'Sullivan Beara, O'Driscoll, O'Connor Kerry and other chiefs joined the small army; and Dunboy, the castle of the O'Sullivan, Baltimore and Castlehaven, the three important ports of Munster, were garrisoned with Irish.

Battle of Kinsale.—The English had begun the siege of Kinsale from the land and the sea. O'Neill, upon learning that they had but few provisions and that they would have great difficulty in getting more, resolved to hem them in and "besiege the besiegers." The fiery Spaniard, Don Aguila, impatient of this mode of warfare, remonstrated with him and urged him to make an immediate attack. Once more against his judgment, O'Neill obeyed the Spaniard's request and appointed a night for a joint attack upon the besiegers. That night he led his army in three divisions close to the camp of the enemy. The night was cloudy, and there was no moon; and in the intense darkness many of his regiments lost their way. The surprise he had meditated upon Carew's army failed to carry, for the Englishman had in some manner learned of his plan and was prepared for him. It was with consternation

that O'Neill came upon the English army drawn up and awaiting his appearance. Quickly he ordered a halt. But it was too late, for Carew had ordered a charge of his men, and the Irish, confused at the unexpected turn events had taken, were at the greatest disadvantage. They fought bravely, however, and in spite of numbers and surprise they held their ground for an hour before they were compelled to retreat, losing in that hour one thousand men.

The Council of Chiefs.—After the battle of Kinsale, the Irish chiefs held a council of war, and it decided that O'Neill return to the north, leaving O'Sullivan in charge of the Confederates in Munster, while O'Donnell went to Spain to plead for greater and more efficient aid.

Siege of Dunboy.—The Spanish garrison of Dunboy surrendered to Carew, who allowed Don Aguila and his soldiers to return to Spain, where as a consequence of his stubborn attempt to direct operations against O'Neill's advice, he was imprisoned by the Spanish government. Dunboy did not long remain in the hands of the enemy, for O'Sullivan Beara, by a strategic move again in 1602, seized it and placed a garrison of one hundred and forty-three men in it, under the command of Richard MacGeoghan. **1602**

Again Carew surrounded the castle, this time

with a force of four thousand men. After a sturdy resistance of the small garrison, a parley was held in which MacGeoghan refused to surrender unless every man in the castle be allowed to march out under arms; the condition was not granted, and the siege continued. For eleven days Carew's artillery battered the rugged walls of the old castle with cannon shot and with rams pounded the weak spots until at length an entrance was effected. When the clansmen saw that the army could no longer be resisted, some of them attempted to escape by swimming across the bay, but they were shot down by the English soldiers who had been placed in boats for that purpose. The remainder of the garrison retreated to the cellar of the old stronghold, where Thomas Taylor now took the command, MacGeoghan having been mortally wounded in the attack. Barrels of gunpowder lay stored in the cellar, and with these Taylor threatened to blow the castle and its inmates into eternity rather than die at the hands of Carew. At last the cannon-balls penetrated the walls of this refuge and Taylor was compelled to surrender unconditionally. The English charged upon their victims in a most ferocious manner. Coming upon the wounded MacGeoghan as that heroic captain was painfully dragging himself, lighted torch in hand, to where the gunpowder was stored, Captain

Power, an Englishman with brutal strength, seized the dying hero and held him while some other officers with no regard for chivalry or honor hacked him to pieces. But the MacGeoghan, brave to the end, fought them to his last breath. Of the one hundred and forty-three men, but fifty remained against Carew's thousands. They were taken prisoners and hung. The castle then was blown up, and the home of the O'Sullivans was no more.

"Long, long in the hearts of the free
Live the warriors who died in the lonely Dunbui—
Down time's silent river their fair names shall go,
A light to our race the long coming day;
Till the billows of time shall be checked in their flow."

O'Sullivan's Retreat.—When the news of the capture of Dunboy reached Spain, where O'Donnell had persuaded King Philip to prepare a large army, the last hopes of the Tyrconnell chief were destroyed, for with Bearhaven, the last port held by the Irish, gone, all chance to enter Ireland was lost, and Philip countermanded the orders he had given for the raising of an army. O'Donnell, heart-broken but still hopeful, was hurrying to the Spanish court when he fell sick on the way and died at Simancas on the 10th of September, 1602. News of his death came to O'Sulli-

van Beara, who had been holding his position at Glengariffe for six months against the combined efforts of the whole Munster army; and the brave chief of Beara, seeing that his power was broken in the south, decided to go north and join O'Neill. In the middle of winter, with four hundred men and six hundred women and children,—for he could not find it in his heart to leave his clanspeople to the mercies of Carew,—he started for Ulster. The march was a long, bitter one, for they had no provisions and there was little food to be found on the way. Crossing the Shannon in boats made from the hides of their horses, which they had been compelled to kill for food, they marched for two weeks, seeking nourishment as they traveled, and hiding from the English to save themselves from a death even worse than that which threatened them—starvation. Finally they reached the land of the O'Rourke, who received them hospitably, fearing neither the anger of Carew nor Mountjoy. But between the skirmishes they had experienced with the English on the route and the lack of food, as well as the severe hardships, O'Sullivan's band was reduced to eighteen soldiers, thirty-six servants and one woman when he reached the friendly O'Rourke.

CHAPTER XIX.

THE END OF MILESIAN IRELAND.

New Hope of the Catholics.—In 1603 the throne of England fell to the possession of a descendant of the Milesian race, James I., of England, son of Mary, Queen of Scots. It was with joy that the broken and wearied remnant of the Confederacy welcomed the coming of this king to the throne, **1603** for from him they hoped to obtain justice. From the fact that he was the son of a Catholic queen, the Irish Catholics were led to believe in his goodwill towards them, and they immediately began to rehabilitate their sanctuaries and to practice their faith openly as of old.

Proclamation Against Catholics.—But the king, ruled by his Puritan parliament, issued a proclamation in 1605, forbidding all forms of Catholic worship, and enforcing all the penal laws. Magistrates were in- **1605** structed to see that these laws were carried out to the letter; and a general crusade against Catholicism began. So zealous were the officials in punishing members of the proscribed religion that they employed spies

to secure evidence against all Irish suspected of belonging to it.

The Flight of the Earls.—The government officials did not feel satisfied and secure in their persecution of the Irish people as long as O'Neill, O'Sullivan, O'Rourke, O'Donnell and the new chief of theMacGuire were living in freedom in Ireland. To rid themselves of these strong spirits of disaffection, they employed a base means. A letter, supposedly containing information of a conspiracy among the Irish chiefs, was written by Lord Houth, anonymously, and dropped in the council chamber in such a manner to make it appear to have fallen from the hand of one of the chiefs who had conferred with Lords Houth and Slane in that place. O'Neill and O'Donnell were summoned to appear in London, but MacGuire, who had learned of the plot while in Flanders, warned them in time to prevent their departure for that unfriendly court. The Irish chiefs now saw that the aim of the government was their destruction, and resolved to leave Ireland. **1607** On September 14, 1607, the brave leaders of the Confederacy said farewell to their native country and sailed for safer lands. After an adventurous voyage these warrior exiles landed in Nantes, France. As soon as it learned of their presence in France, the English government ordered Henry IV. of France

to give up the "rebels." He refused, and allowed them to continue their journey to Rome, where the Holy Father received them with many honors. O'Donnell and O'Neill, remained in Rome, where a year later, O'Donnell and his brother Cathbar, died. O'Neill survived his friend and fellow-patriot for only five years. O'Sullivan, MacGuire, Roderic O'Donnell and other exiles set out from Rome for Spain. MacGuire died on the way to Genoa. Roderic O'Donnell and his family took an active interest in the politics and government of their new home and to this day the O'Donnell's are held in high esteem in the court of Spain.

The Plantation of Ulster.—The lands of the exiled chiefs were now seized by the government, as were also the lands of O'Doherty, a young chief, who, for months after the flight of the other chiefs, resisted the attempts of the English to encroach upon his proprietary rights. Ulster was parceled out **1608** to London tradesmen, who now became landlords where the O'Neill and his kinsmen had for generations so proudly ruled. Among the other fortunate recipients of the confiscated lands is the far-famed Trinity College. Thirty thousand acres were given to this establishment, and to the present time the rents of these lands are poured into the treasury of the college. It may well be said

that the bone and sinew, the blood and the very marrow of the poor Irish farmers are wasted towards the unjust end of teaching Irish youth to be loyal Englishmen. For in Trinity College the tendency is to eradicate all that is natural from the Irish hearts and minds of the students. More lands, to the extent of forty-three thousand acres, were divided among the Protestant bishops. They reveled in wealth while the Irish priest was proscribed and driven from the home of his ancestors, and like his Predecessor and Master "had not whereon to lay his head,"—if the executioner's block did not become his pillow.

Religious Persecution.—As soon as these lands were divided and the colony established, need for more lands became urgent. For those who had not received grants were greedily clamoring for a portion, and the government was pressed to find a means to supply them. The spy system was introduced, and soon the extermination of Catholics who still adhered to the old faith began. Upon such the penal laws were brought to bear. Confiscation of their lands was the result, and those English who laid the blighting eye of desire upon the rich fields of the Catholics were benefited thereby.

The Penal Law of 1611.—Andrew Knox, the Protestant bishop of Raphoe, incited the government to expel all priests from the country.

The penalty incurred by a refusal to leave was death; and anyone found assisting or concealing a priest or nun forfeited his lands. The Catholics had begun to send their children to the continent to be educated in Catholic institutions of France, Spain, Belgium and Italy. A law was now made, forbidding them to educate their children either at home or abroad. All were compelled to **1611** attend Protestant services on Sundays and holidays. The persecution was on. Among the most notable martyrs of this period were Sir John Burke, who was hung for sheltering Catholic priests, Cornelius O'Deveny, Bishop of Down and Connor, who was hung for refusal to quit the field of his labors, and Father Con O'Loughrane, who was also hung for that reason.

Parliament of 1613.—The parliament in Ireland had not met for twenty-seven years. In 1613, Sir Arthur Chichester, who was at the head of the government in Ireland, resolved to make use of the Protestant plantations. In spite of war, famine and persecution, the Catholics were still in the majority in the island, and, to get a Protestant majority, the deputy ordered the formation of forty new boroughs, each of which was to provide two Protestant members. This produced a Protestant parliament which gave full control of Ireland to the English government and repealed

the laws that Henry and Mary and Philip made in justice to the Catholics. This parliament proscribed O'Neill, O'Doherty, O'Donnell and the other Irish chiefs who had resisted the English government. The Catholic members were too few to be able to prevent the passage of the outrageous acts which the fanatical Puritans presented, except in one instance, when they succeeded in having an Act of Amnesty and Oblivion passed. **1613**

The Commission of Defective Titles.—In 1617 nearly half a million Irish acres were secured to the government through the agency of a commission under William Parsons. This body of men was called the Commission of Defective Titles. Its duties were to unearth old documents, and, in view of a consequent seizure of lands from their owners, to find flaws in these documents and titles to the lands of the Irish. It was a natural result that the commission found flaws where none existed. The Irish suffered greatly at the hands of this commission. Men and women were put to torture in order to force confessions of the existence of titles and deeds and to give other evidence which might be used to destroy their proprietary rights or those of their relatives and friends. **1617**

The Court of Wards.—Sir William Parsons also remodeled the Court of Wards which

Henry VIII. had established. By virtue of his office in this court, he became the custodian of all heirs of Catholic pro- 1622
prietors, over whom he had absolute control until they reached the legal age. Through this means the children of many noble families lost their faith and became Protestants. Of all the methods that a powerful nation could use to destroy the unoffending religion of the people, there was none as dastardly as this, the actual abduction of their offspring from parents for the purpose of training them to forswear and even betray their fathers. Yet this was only one of the many odious and cowardly attempts to reduce Ireland to a condition of hypocrisy and slavery that then distinguished the people of England.

The Bill of Rights.—In the midst of these land seizures and bigoted enactments of laws against the old faith of his fathers James I. died, leaving the succession to his son, Charles. When Charles came to the throne he was pressed for money, and, to gain the wherewith to pay his creditors, or to satisfy his luxurious tastes, he offered to sell justice to the Irish people. The Irish saw in this offer a friendly attempt toward mutual help, and in 1628, drew up a statement of 1628
their grievances, offering him £120,000 in return for certain concessions or graces.

These graces numbered fifty-one, some of which were:

1. The right to practice their religion without molestation.
2. The right of proprietors whose lands had been in their families' possession for sixty years to take the oath of allegiance instead of that of supremacy.
3. The right of Catholics to practice in the courts of law.

The king promised to grant all these concessions and signed the list. He also agreed to call a parliament to confirm his promise. Then a committee of men appointed by the Catholics went over to England in order to pay the price of these graces. As soon as they had handed over the money, Charles, now assured of the actual possession of it, conveniently forgot his promise, and shamelessly gave full liberty to the Puritan party to continue its enactments and enforcements of the penal laws.

Continued Persecutions.—Not only were the Catholics subjected to the persecution of the Puritans, but also the Protestants who clung to the church of Elizabeth. Even they were not secure in their titles to lands when certain members of the parliamentary party, which was now Puritan, desired them. The deputy, Lord Falkland, who had advised the Catholics to ask for the graces, was now accused of too

great tolerance of the Catholics and he was recalled. Lords Ely and Boyle were made chief justices. These men immediately instituted a system of greatest cruelty. So zealous were they, that the few religious houses that had been overlooked on account of their isolation and remoteness from settlements were now ferreted out and their inmates dispersed.

Arrival of Wentworth.—In 1633 Thomas Wentworth, Earl of Strafford, England, became deputy of Ireland. His great motive was to obtain money for the king, and to this end he immediately called a **1633** parliament, the members of which, by his contrivance, were mostly in the pay of the government. He obtained the amount of £300,000 in two sessions of this parliament by assuring the members that the king fully intended to keep his promise in regard to the concessions. When Charles again broke his word, Wentworth took the entire blame upon his own shoulders, to which the cowardly king gladly acceded. The money gained, Wentworth dissolved parliament.

Confiscation of Connaught Lands.—In the following year Wentworth, to get more money for the king, began to confiscate the lands in Connaught. A commission under the leadership of Parsons continued the work. Men were paid to form juries whose members swore that each of the counties Sligo, Mayo and Ros-

common were legally the property of the king. In Galway, a jury, more conscientious than the others, refused to obey the orders of the Dublin officials. As an example to jurors inclined to be honest and stubborn in their honesty, each member of this Galway body was fined £4,000 (or $20,000).

The Crippling of the Woolen Trade.—The woolen trade of Ireland at this time was prospering, to the detriment of that of England, and Wentworth, fearing the consequent decay of English trade, used his power to destroy it. He, however, took measures at the same time to increase the linen trade, for that did not clash with English interests; and the industry flourished in the north.

CHAPTER XX.

THE WAR OF 1641.

The Causes.—The cruelty of the laws imposed upon them, and the efforts of the Puritans to exterminate them aroused the Catholic Irish to seek justice once more by means of the sword. Numbers of men, made homeless by the confiscations of their lands, were wandering over the country, and death in the attempt to regain their lands was more alluring than the wretched life they were now leading. The recent successes of the Scotch Covenanters against English supremacy, too, spurred them to a renewed resistance against their oppressors.

Birth of the Project.—Those Catholics who were in exile were the first to conceive the project of another rising. Spain, Italy, France and the The Netherlands had given them experience in military affairs, and they had attained high rank in foreign armies. With undaunted determination they had planned and worked faithfully towards the end of freeing their country, organizing small companies and buying arms with money deducted and saved from their small salaries. With hope in the strength of these exiles and the promise of help

from Cardinal Richelieu of France, a number of Catholic Irishmen, among whom were Rory O'More of the Leix clan, Sir Phelim O'Neill of the O'Neills and MacGuire of the old MacGuire clan with Plunkett of the Pale, began to organize for a rising. Soon Hugh MacMahon, Sir Con MacGinnis and Philip O'Reilly entered the conspiracy.

The Proposed Methods of the War.—The rising was to take place immediately after the harvest, for then the Irish would be supplied with provisions and the crops would be in no danger of devastation at the hands of the English, and, on the other hand, the enemy would with difficulty be able to get supplies during the winter months. At a given signal the war was to begin simultaneously in all parts of the country; Dublin Castle was to be seized and every available fort taken. Those who would refuse to join the insurrection were to be treated as enemies and made prisoners; the English planters were to be driven out, but the Scotch settlers, being considered as friends and of the same race, were to be left free to remain. One of the most remarkable facts concerning the proposed rising was that no blood was to be shed unless an armed resistance on the part of the English compelled it.

The Opening of the War.—Parsons and Borlase, the lords justice, had been advised of the rising, but they either did not believe its

possibility or they desired to have it take place, for they made no effort to stop preparations. The day appointed for the war to begin was October 23, 1641. The night before the event Owen O'Connolly, to whom the secret had been confided in good faith by MacMahon, informed Parsons. MacMahon and MacGuire were arrested at once. O'More, O'Byrne and Plunkett, other leaders of the rising escaped. The North, however, was more successful. Several towns and forts were captured in many instances without bloodshed, for wherever the garrisons surrendered the lives of the soldiers were spared. In districts where the Protestants had been more than usually brutal and cruel to them, it was impossible for the leaders to prevent the people from taking revenge. The forts of Charlemont, Mountjoy and Dungannon were seized by Phelim O'Neill and his lieutenants on the night of October 22nd; on the 23rd Con MaGennis and his men became occupants of the town of Newry; the MacMahons seized Garrickmacross and Castleblaney; Philip O'Reilly leveled Cavan to the ground; Roger MaGuire did the same with Fermanagh and the O'Hanlons took possession of Tandragee. On the third day of the rising Con MaGennis wrote to the English commander at Down, declaring that it was not the desire of the insurgents to shed blood, but that, should English resistance compel them to

1641

do so, they were nothing loath. A few days earlier a proclamation had been issued at Dungannon giving the motive of the rising, couched in these words, "The true intent and meaning is not hostility to his majesty, the king, nor to any of his subjects, neither English nor Scotch, but only the defense of ourselves and the Irish natives of this kingdom." This was proved by the fact that only one man was killed during the first six days of the rising.

Position of the Anglo-Irish.—Sir John Read was deputed by the Anglo-Irish to ask for arms from the government for the purpose of protecting themselves from the Irish. The request was refused and Read was put on the rack by the Puritan party in order to draw from him a confession that the king and queen were in league with the Catholics.

Catholics of the Pale Proclaimed Rebels.—The Catholic gentry of the Pale as well as the nobility were invited to a conference in Dublin. Having received information which caused them to suspect treachery, they refused to meet the Puritans in Dublin, naming the town of Swords as a meeting-place instead. For this act of prudence they were proclaimed rebels.

Union of the Anglo-Irish and the Irish.—In the month of December the Anglo-Irish assembled at Crofty, where they received the Irish leaders, O'More, O'Reilly, MacMahon, Byrne

and Fox. At this meeting they arranged for an assembly at Tara a week later where both classes of Irish overcame all prejudices and united against their common enemy.

The Provincial Synod.—The bishops of the province of Armagh met at Kells on March 22nd, 1642, where they solemnly pronounced the cause of the Confederates just and right. **1642**

The National Synod.—In answer to a request of the bishops of Armagh, a national assembly of prelates was held on May 10, of the same year at Kilkenny, where an oath of association was framed. Those taking the oath were called the Catholic Confederates of Ireland. A declaration containing the motives of the Confederacy and a set of rules for its guidance were drawn up and a provincial government was formed.

Arrival of Owen Roe O'Neill.—In July, 1642, Owen Roe, nephew of Hugh O'Neill of Tyrone, with several other Irishmen who had fought in Flanders landed in Donegal, followed soon after by Colonel Preston, who, with a party of Irishmen, landed at Wexford. These men brought with them ammunition and arms, and began immediately to introduce discipline among the Irish forces. Soon a small but compact, well drilled army began to grow out of the awkward and raw numbers of patriots.

The Supreme Council.—On October 24, 1642,

an assembly consisting of the nobility, prelates and gentry met and chose six persons from each province as members of a Supreme Council. This Council was to sit daily from the beginning to the end of the year and to carry on an executive government. Lord Mountgarret was chosen as first president, and O'Neill was elected general of the Ulster confederates, while Preston was given the command of the forces in Leinster.

The Four Parties.—By this time there were four parties in the disturbance in Ireland, the king's party, under Ormond, the Anglo-Irish, under Lord Mountgarret, the native Irish, under General O'Neill, and the English parliamentary or the Puritan party, under Monroe. The king and parliament were struggling for the control both of England and Ireland, and the king's party was fast losing its grasp of the reins of government to the more bigoted Puritan parliament. In the war with the Irish, the parliament accused the king of secretly abetting the insurgents; so to offset this accusation the king's party became zealous in its attempt to suppress the rising. Opposed to both these the Irish and the Anglo-Irish stood, united only in the attempt to gain justice; for these two parties differed fundamentally, the Irish adhering to papal supremacy and the Anglo-Irish willing to trust all to the king.

Demands of the Catholics.—The Catholics

demanded freedom of religion, freedom of parliament and the repeal of Poynings's Act, Catholic seminaries for their youth, Irish proprietors for an Irish parliament, and an Irish parliament independent of that of England. They also asked that the term of office of governor would be three years at the most, and that, while in office, the governor be not allowed to acquire land. Besides these requests the Confederates demanded a general pardon.

Levy of Soldiers.—In the meanwhile the Supreme Council had ordered a levy of 30,000 men at the same time sending agents to the courts of Europe to seek aid for the cause. One of these agents who worked most indefatigably to collect money in Europe was Father Luke Wadding.

Extirpation of Catholics.—The Puritan government now set upon the insurgents, tooth and nail. All Catholics being proclaimed rebels, they were hunted down and horribly massacred. Sir Charles Coote made himself notorious by his wanton massacres of persons innocent of all association with the Confederates. He butchered and killed without regard to age or sex; and it is told of him, that upon seeing a soldier brutally impale an infant upon his sword, the fiend jokingly remarked that he liked "such frolics."

The Confederate Army.—This method of purging the country of the hated Catholics only

strengthened the Confederacy and hastened its growth. While agents were abroad, traveling from court to court, the army was gradually driving the Puritans out of the towns. In less than two years it had gained control of a great part of the interior of the island, scattering the enemy to the seaports.

The Cessation.—The successful growth of the Confederacy caused the king to look to that organization for aid in his war with parliament. To this end he deputed a commission to treat with them. Opposition to this attempt to conciliate the Catholics was offered both by Ormond, who was commanding **1643** the army in the vicinity of Dublin at that time, and by the nationalists. However, at the end of the year 1643, a cessation of hostilities for a year was agreed upon between Ormond and the Confederates, the latter promising 10,000 men to aid the royalist in Scotland and the king in his war with the Puritans.

Monroe and Inchiquin.—Monroe, the leader of the Scotch Covenanters of the north, refused to recognize the truce which the king had instituted with the Confederates, and continued his outrageous massacres. Murrough O'Brien, known as Lord Inchiquin, angry with the king, in whose party he had been, had now joined the ranks of the Puritans. The product of the infamous court of wards, he was most savage and cruel in his warfare upon Catholics; to this

day his memory is execrated as Murrough the Incendiary.

Arrival of the Papal Nuncio.—October, 1644, Rinuccini, Archbishop of Fermo, came as Nuncio from Pope Innocent X., bringing with him arms, ammunition and money for the purpose of aiding the Confederates. His arrival was signalled with great enthusiasm and acclaim. Even in the days of Catholic **1644** Ireland there never was greater demonstration shown an envoy from Rome than that given Rinuccini. Landing at Ardtully in Kenmare Bay, he proceeded to Macroom where a troop of cavalry, sent as bodyguard by the Supreme Council, met him. From Macroom he went to Kilkenny, the Capital city of the Confederacy, where he was received with profusive honors. In the assembly, seated in the position of honor, at the right hand of the president, he made known the object of his visit, stating that it was to uphold the king's authority, to gain freedom of worship for the Catholics and to seek the restoration of the Church property.

The Glenmorgan Treaty.—In 1645 the king sent the Earl of Glenmorgan to Ireland to make peace with the Confederates. He commissioned the earl to grant all their demands. In a skirmish between the Scots **1645** under Coote and the Irish under Dillon, which occurred near Sligo, the brave

Archbishop O'Queely of Tuam fell and upon his person was found the treaty made by Glenmorgan with the Confederates. This discovery made apparent the treachery of the king, for he had deceived both the Irish and the English To shield the king from the wrath of the Puritans, as well as to save his honor, Glenmorgan took the blame upon himself, saying that he

THE BATTLE OF BENBURB.

had, without the king's permission, taken the power of granting concessions to the Catholics. To complete the deception, Ormond, who was in the plot with the Earl and Charles, caused the imprisonment of Glenmorgan, declaring that the king's trust had been abused.

The Battle of Benburb.—The Scotch Covenanters, under the command of Monroe, were

devastating the north, and though the assembly at the cessation of hostilities between the Confederates and the king's party, had voted thirty thousand pounds to Ormond to enable him to check them, he neglected 1646 to do so. At length Owen O'Neill took matters into his own hands and early in June marched into Tyrone and encamped at Benburb. O'Neill's army was flanked by a river on the right and a bog on the left. To the rear was a wood. Although his army was greater in size than that of O'Neill, Monroe, on the arrival of the Confederate general, sent orders to Coleraine where his brother was stationed asking him for reinforcements. He attempted to meet these reinforcements, but the march of O'Neill had been more rapid than he had expected it to be and he was intercepted by two regiments which the Irish leader had sent forward for that purpose. Monroe now crossed the Blackwater at Kinkaid, a place some distance from the rear of the Confederate army, and by a circuitous route approached it from the east and south. O'Neill was not taken by surprise as the Scotchman had anticipated. On the 5th of June the whole Irish army received holy communion in solemn preparation for the coming battle. O'Neill then sent General O'Farrel to hold a defile through which the Scotch would pass, but the artillery of the enemy forced him to retire, which he did with

admirable order among his troops. The Covenanters now advanced to dislodge O'Neill and his men from their position. They were halted by the Confederate infantry which opened fire upon them from the bushes. Monroe thought to use his artillery with the same effect which it had made upon O'Farrel's handful of men; this time, however, it failed to move the dauntless Confederates. He then charged the stubborn infantry with his cavalry, and again he failed. For four hours O'Neill with his small army kept the Covenanters busy, doing so with very little effort on the part of his own men. Finally Owen Roe gave orders for a charge. With a wild hurrah, the Irish infantry rushed upon the Scotch army. So great was the ardor with which they attacked them that a great terror came over the troops of Monroe; his cavalry became panic-stricken, and entangled itself with the infantry, which in turn lost all order; and the whole Scotch army was soon put to rout. Three thousand men were killed on the field and many were drowned in an attempt to ford the river, as they fled from the Irish. All the guns, ammunition and supplies fell into the hands of O'Neill's men; and their victory was complete. Of the Irish only seventy men were killed.

Repudiation of the Treaty.—The peace under Ormond had lost its power with the coming of the Nuncio. A new general assembly

met at Kilkenny on January 10th, 1647, which condemned the peace and cessation. At this meeting a treaty in some manner similar to that of Glenmorgan was offered for consideration. It had been signed by Ormond in behalf of the king and by Muskerry in behalf of the Confederates, and had been published in Dublin on August 1st, 1646. There was no provision for the restoration of the confiscated lands of Ulster or of the Church property, nor was the freedom of religion for the Catholics promised in any of the clauses. In a synod at Waterford it had been condemned by the Nationalists and by the Nuncio. When it was produced before the assembly of 1647 that body decreed it invalid and declared that no peace would be agreed upon unless the terms of the treaty would vouch for the safety of Catholics, their Church and their property. The Confederates took a new oath by which they bound themselves to retain their arms until they had gained a peace under these terms: freedom of religion, general amnesty, and restoration of their churches **1647** and their property. They separated themselves from the Ormondist peace party and became Nationalists in their policy. Ormond, incensed by this departure, turned the city of Dublin over to the parliament and in consequence of his act received the sum of five thousand pounds with the promise of two thousand a

year in the future. Fearing for his personal safety he soon after left Ireland.

Battle of Dungan Hill.—General Preston of the Confederate army was attacked at Dungan Hill near the town of Trim, by Jones, the governor of Dublin. The English forces numbered twice those of the Irish, and it was easy for the governor to surround and drive Preston's small army into a bog, where he and his men shot them down in their helplessness as they struggled there. O'Neill, hearing of this slaughter hurried with 12,000 men against Jones, whose army even then outnumbered the Irish. Jones hastened back to Dublin, not daring to meet O'Neill.

Capture of Cashel.—Inchiquin, in the latter part of September, 1647, set upon the town of Cashel, ordering the citizens to pay him three thousand pounds tribute money. They refused his demand and he stormed the town. Succeeding in demolishing the walls and gaining an entrance, the English killed the garrison and massacred the townspeople, pursuing their victims into the cathedral where they had fled for refuge. There in the sanctuary of his forefathers Inchiquin, the apostate, butchered men, women and children of his own nationality for the favors of the Puritan parliament. Twenty priests that day met death at the hands of this fiend and his soldiers.

Attack on Clonmel.—Leaving Cashel in ruins,

Inchiquin proceeded to Fethard and immediately received the surrender of the intimidated citizens of that town. He then marched to Clonmel, where he found Alexander McDonnell, surnamed Colchitto (Left-hand), in charge, and by no means frightened by his visitation. He ordered a surrender and received a prompt refusal. He did not attempt to gain an entrance.

Battle of Knocknanos.—After a short respite Inchiquin renewed his bloody massacres. Early in November, Lord Taaffe and Sir Alexander McDonnell met him in battle at Knocknanos. At first the Confederates were victorious, but the death of McDonnell gave a turn to the battle and the Irish lost. Four thousand Confederates were killed. For this success parliament voted one thousand pounds to Inchiquin and one thousand for his army.

Truce with Inchiquin.—In spite of the protests of the bishops of the Supreme Council, that body made a truce with Inchiquin on May 20, 1648. O'Neill refused to join in this piece of folly, and Preston en- **1648**
gaged with Inchiquin, his former arch-enemy, to march against O'Neill. A week later the Nuncio denounced the weakness of the Confederates in making peace with the apostate, Inchiquin, and placed a ban of excommunication upon all those who accepted the terms of the truce or aided it in any way. He

then joined O'Neill at Marysborough where the latter was encamped with but 700 men. The sentence of excommunication took effect and 2,000 men soon rejoined O'Neill and the Nuncio. With no desire to expose his small army to the danger of battling with the overwhelming numbers of Inchiquin and Preston's united armies, O'Neill retreated to Ulster by way of Athlone.

Treaty with Ormond.—Ormond, at the request of Inchiquin, finally returned to Ireland, and on the 17th of January, 1649, signed a treaty of peace, granting many of the terms to the Confederates for which they had fought. The Ormondists, the Anglo-Irish and Irish had at last come to an agreement, which, had it been effected a few years before, would have prevented much bloodshed and devastation, given justice to Ireland as far as her religion was concerned, and probably saved the life of the king. Peace with the Ormondists and the king had come too late, however, and to the Irish these concessions from that party were useless, for toward the close of that same month Charles was murdered by his faithless subjects. **1649**

The Departure of Rinuccini.—In February, 1649, the Nuncio left Ireland. He had striven to establish the native Irish in a position of honor and power which had been theirs until the settlers of the government had, by the

strength of that government, driven them from it. He had sought to rehabilitate the Church with its old dignity; and he had failed. Uncompromising in his dealings with his enemies, and loyal in his friendship to his faithful Irish followers, he would have succeeded in his design had the Anglo-Irish taken his advice and followed his leadership as well and as unquestionably as had the natives.

The Confusion of Parties.—By this time the politics of Ireland were reduced to a veritable chaos. Men turned from one party to another, as the parties changed principles. Monroe and his Ulster Scots refused to lend their aid in abolishing the monarchy and destroying their king, and Monroe was taken prisoner by the commander, Monck, who was sent over to take his place. The Ormondists, Inchiquin and the compromising part of the Confederates had joined forces, while O'Neill and his Nationalists in unswerving loyalty to their original cause, stood alone. Yet even they in the confusion, not knowing which side to take, unable to cope single-handed against the numerous enemies, ventured a truce, and that with the parliamentarian commander, Monck. In this truce O'Neill and his men were promised freedom of religion and restoration of property. Be it said, however, to the honor and sagacity of Owen Roe, that he put little faith in the promise of the parliamentarians.

Ormond's Campaign.—Now in control of the Government Ormond took measures to assert his authority. With Preston and Inchiquin he marched through Leinster, seizing castles from the O'Neill party and making war on the parliamentarians as well. Inchiquin besieged Drogheda, Dundalk, Newry and Trim, forcing a surrender of those parliamentarian garrisons in each instance. At Rathmines, reinforced by a new detachment from England, Ormond attacked Jones, the Governor of Dublin, but failed to vanquish him. This battle ended the power of Ormond as well as his campaign.

CHAPTER XXI.

CROMWELL AND THE CROMWELLIANS

Arrival of Oliver Cromwell.—Oliver Cromwell came over to Ireland in August, 1649, bringing with him thirteen thousand fanatical Puritans all bent on murdering the Catholics. With £20,000 to defray his expenses and a sympathetic parliament to encourage him, he began a career of such savagery that, even to this day, his name is bitterly execrated, and, although it is almost three hundred years since he persecuted the Irish, the most bitter curse that falls from the lips of a vengeful Irishman is "the curse of Cromwell." **1649**

Drogheda Massacre.—A week after his arrival in Ireland, Cromwell laid siege to the town of Drogheda in Louth. There were three thousand men in the garrison of the town under the command of Sir Arthur Ashton, an Englishman, but a Catholic. Cromwell attacked the town from the Meath side, and, in spite of a brave resistance on the part of the garrison, which was composed mainly of royalists and cavaliers of the Ormond party, he effected an entrance for five hundred of his men. Call-

ing upon the town to surrender, he promised quarter to all who would comply; but when the soldiers laid down their arms, the fanatical Puritan ordered every man, woman and child put to the sword. Then a scene so terrible followed that in the whole history of civilization there is nothing to equal the Massacre of Drogheda. For five days the Puritan army reveled in murder and carnage. Babes were torn from their mother's breasts and their little bodies pierced with swords or clubbed to death; women cried in vain for mercy from the inhuman soldiery; and priests met the most cruel death that the monsters could contrive. Churches to which the terrified people fled were set on fire and those who had sought their shelter were burned, or killed in the attempt to escape the flames. And for a long time after the visit of Cromwell to Ireland one of the streets in Drogheda was called Bloody Street, a fit memorial for the "godly" Puritans. The few men who escaped the carnage in the doomed town met with even a worse punishment than death, for they were sent to the slave markets and sold as slaves to the West Indies. Parliament then appointed a day of thanksgiving for the victory of Drogheda.

Surrender of Towns.—Trim, Dundalk, Carlingford and Newry, their citizens being terrified by the accounts of the fiendish cruelty exhibited by the Puritans, surrendered without

resistance when Cromwell arrived at their gates.

Wexford Massacre.—On October 1st of the same year, Cromwell reached the gates of Wexford and ordered that town to surrender. Colonel David Synot, to delay an attack, offered to make terms with the Puritan, but was refused, an unconditional surrender being demanded. Under cover of asking for a conference, Synot, however, occupied Cromwell's attention long enough to enable twelve hundred Ulster men to gain an entrance to the town for the purpose of aiding the besieged. Ten days after, the Cromwellian batteries began to bombard the castle and town. Stafford, the governor of Wexford, sought a parley with Cromwell. In the parley Cromwell bribed him to admit some of the Puritan army to the town. These men made the entrance for the main army an easy matter. In the face of this betrayal, Synot's men fought bravely against the great odds, until, overwhelmed by the avalanche of Puritans that poured in upon them, they were cut to pieces. The scenes of the Drogheda massacre were repeated when the soldiers came upon the townspeople. An instance of the heartlessness was shown when two hundred women, kneeling in the market-square before the cross, were killed in the most cruel manner. Cromwell, in reporting

this victory, called it a "mercy" granted him by God.

Resistance of Waterford.—Leaving Ross where he had proceeded from Wexford and compelled the surrender of the garrison which was under General Taafe, Cromwell now strung a bridge of boats across the river Suir and crossed into Waterford. Cromwell proposed to take this town either by way of Hook, a small town on the Wexford side, or by way of Crook, another town in the vicinity of Waterford,—a proposition which afterwards became the byword of the Irish, "by Hook or by Crook," for the Puritan general with all his notoriety of cruelty and fierceness, could not make the brave townsmen of Waterford surrender, and he was forced to raise the siege and march on to Dungarven. From Dungarven he went to Cork, Youghal, Kinsale and Bandon, where he quartered his troops for the winter.

Death of Owen Roe O'Neill.—Before the arrival of Cromwell in Ireland, Ormond had sent to General O'Neill for assistance. But the course of that brave man was run, for he was then on his death-bed. Before he died he rendered his last service to his country by appointing his nephew, Hugh O'Neill, who had served under him on the continent, to take his place and march to Ormond's aid with six thousand Ulster men. He died on the 6th of November

at Cloughoughter Castle, County Cavan; and Ireland was bereft of the only leader who could have coped successfully with Cromwell.

Opening of the Spring Campaign.—In the spring of 1650, Cromwell laid siege to Kilkenny, arriving at that town on March 22nd. The town was suffering from a plague, and for that reason no outside aid could be expected by the besieged; yet the garrison, depleted though it was by the ravages of the disease, held out for a week, twice repelling the attack of the Puritans. But the soldiers were fighting without hope, and sick and wearied, they finally had to surrender.

Siege of Clonmel.—The Puritans now pressed on to Clonmel, where a stubborn resistance awaited them. Hugh O'Neill, who commanded the garrison of the town, kept off the English for four hours. Then a breach in the walls was effected, but the Ulster men continued in beating back the Puritans until their ammunition gave out, and, just as victory was theirs, they were compelled to give up the fight. **1650** That night, under cover of darkness, the garrison left the town, and next day when Cromwell again commanded the town to surrender the citizens agreed to surrender on terms agreeable to them. Cromwell, believing that he still had to cope with O'Neill and his men, consented to the terms rather than engage in another battle. Great was his chagrin when

he entered the town to find that the garrison had decamped and that he had been hoodwinked by the citizens.

Battle of Macroom.—In the meantime Boetius Egan, Bishop of Ross, had gathered an army in the South and was marching to the aid of Clonmel when he was intercepted by Lord Broghill, whom Cromwell had sent to meet him. The two forces met at Macroom and a battle took place where the Irish were defeated and the brave bishop taken prisoner. He was offered his life on condition that he would persuade the garrison of the neighboring castle, Carrigadrohid, to surrender—a condition which he indignantly refused to consider. When taken before the walls of the castle, the bishop fearlessly exhorted the men behind them to defend their town with their lives. For this he was hung before the eyes of the men whom he had sought to encourage. Soon after the garrison of Carrigadrohid capitulated.

Battle of Scarrifhollis.—On June 21st a battle was fought at Scarrifhollis in which the whole northern army of Catholics was destroyed, and the bishop-leader, Heber M'Mahon was captured, and in spite of promise of quarter promised by the English commander, Coote, received the same death as had Bishop Egan.

Departure of Cromwell.—Cromwell left Ireland on the twenty-ninth of May and returned to England, where he received great praise for

his work. He left his son-in-law, Henry Ireton, in command of the army in Ireland who the following August attested his father-in-law's sagacity in choosing him by accomplishing the surrender of Waterford. This left to the Catholics only the fortresses Sligo, Limerick and Galway.

Resignation of Ormond.—The assembly, meeting at Jamestown in August and at Loughrea in November of 1650, asked for the resignation of Ormond, whose leadership, the members believed, was detrimental to the furtherance of the royal cause. Ormond, who had, indeed, lost courage and hope upon the death of the Irish general, Owen Roe O'Neill, gave up the command of the king's forces to Lord Castlehaven and the deputyship to Lord Clanrickarde.

Surrender of Limerick.—Early in 1651, the city of Limerick became the object of Ireton's attack. Lord Muskerry attempted to lead reinforcements into the beleagured town, but he was intercepted by Lord Broghill and compelled to retreat. The city was **1651** plague-stricken, and the garrison was reduced to but two thousand five hundred men, yet, exhorted by O'Neill and Purcell, and encouraged by Bishops O'Brien of Emly and O'Dwyer of Limerick, neither townspeople nor garrison thought of surrendering to the Puritans. From early summer until the last of

October did the enemy storm the town, employing every implement of war known at that time in the effort to dislodge the garrison. Charge after charge was made, but to no avail, and the Puritans lost a great many men. Finally on

IRETON CONDEMNING THE BISHOP OF LIMERICK.

October 27th, a traitor, named Fennell, allowed a company of Ireton's men to enter through St. John's gate, and these men turned the cannon against the city, thus covering the main army which followed. In two days the city surrendered. Bishop O'Brien, General Purcell

and twenty-seven others were put to death; but, on account of his prestige on the continent and fearing the odium of his many friends in the foreign courts, Ireton dared not kill O'Neill. One by one the other garrisons surrendered, Athlone, Galway and those of less importance until, early in 1652, there was none to resist the Puritans; and the war was brought to a close. Ireton, however, did not live to witness this successful end of his campaign, for he had fallen victim to the plague and died a month after the surrender of Limerick.

Exile of the Irish.—Now began the most bitter experience of the Irish at the hands of the English that the country had ever suffered. Formerly, the Irish soldiers who were forced to leave the island, had the option of taking their families with them; now the men who had surrendered were driven into exile uncomforted with the thought that their loved ones were with them. In three years 50,000 men left Ireland, driven from their homes by the harsh injustice of parliament and the English government, to enter the armies of France, Spain and Poland, where, in after years, they were given the opportunity to punish their old foe, England. Their families, left alone and unprotected, became the prey of Bristol merchants who sent agents through the country to hunt and capture women and children as they would wild animals, to sell them in the slave markets

of the West Indies. The number of victims of these slave traders is estimated at 60,000. Thus after eleven years of war, pestilence and famine, Ireland was left with but half of its population.

Act of Settlement.—In 1652, the Long Parliament of England declared the rebellion in Ireland to be at an end, and began to make laws for it as a subjugated country. On August 12th that year Parliament passed **1652** an act which decreed:

1. That all ecclesiastic proprietors should be deprived of their estates and lives;
2. That all commissioned Royalist officers be banished from Ireland and two-thirds of their lands forfeited, the remaining third being left for the support of their wives and children;
3. That those who did not carry arms but took part in the war in other ways forfeit one-third of their estates and exchange the other two-thirds for lands west of the Shannon River.

All these exiles were ordered to assemble before the first of May, 1654, under the penalty of outlawry and to cross the Shannon, never to appear again within two miles of that river or four miles of the sea. In this decree, Cromwell used an expression that has come down the centuries to us—"To Hell or to Connaught," which will ever remind the descendants of those

exiles of the injustice and cruelty of the Puritans. The difference between the two places of punishment was not very great, for Connaught was the most barren and unproductive part of Ireland that Oliver Cromwell could choose. By thus confining them to this limited space Cromwell attempted to prevent all intercourse between the Irish Catholics and the rest of the world.

The Down Survey.—In 1653 a new survey of Ireland was taken by Sir William Petty, who found that one half of the country belonged to Catholics and "delinquent Protestants." This land was now divided among the creditors of the English government. Adventurers who had lent money for the purpose of **1653** making war on Ireland received 800,000 acres; soldiers whom the government had been unable to pay for their services during the war got 180,000 acres; and Cromwell's favorites were given 100,000 acres. Beside these distributions of lands, the houses in the towns and the cities were let on lease to Protestants and with them 800,000 acres of land.

The Three Beasts.—The "three beasts" was an expression used during this time to indicate three annoyances to which the Cromwell colonists were subjected. The first was, in truth, a beast, the wolf, which, on account of the desolation of the country had increased in great numbers and threatened the lives of the new colon-

ists; the second was the Catholic priest; the third was the tory, or swordsman whose lands having been confiscated was left with no means of support and who wandered about, seeking revenge on the Cromwellians by killing them whenever and wherever he met them.

Persecution.—On January 6th, 1653, the Statute of Elizabeth came into force again. By this statute all priests were declared guilty of high treason and those who sheltered them guilty of felony. Over a thousand priests were driven into exile as a result of this return to the laws of Elizabeth, but many remained in spite of the law, and of those who left, some returned from exile, at the risk of their lives, to perform their duty in ministering to their persecuted people. In 1655 every priest found in the country was arrested and either executed or sold as a slave to the Barbadoe Islands. A new sport had come into vogue among the fanatical Puritans, that of priest-hunting, and large sums of money were spent in the capture of these men of God; and brutal results followed each seizure. Yet in spite of all this persecution and murder the Catholics of Ireland continued in their devotion to their religion. Hidden in cliffs and caves on the mountain sides, sheltered by fences and hedges in the fields or gathered humbly and fearfully in lonely bogs and glens the poor people of the true religion and their staunch-hearted sog-

garths offered up the sacrifice of that great Victim Whose example and for Whose sake it was given many of them to follow when discovered by the Puritans.

The Government.—The government of Ireland at this time consisted of the deputy, the commander-in-chief, four commissioners and the High Court of Justice which perambulated the country, distributing justice, as the Cromwellians understood it. By this many persons were condemned to death for their defending their religion and for practising it; and the means of death was the most cruel, burning at the stake being sometimes resorted to.

Population.—Ireland now became the home of many Protestant sects, Quakers, Anabaptists, Puritans and, after the Restoration, Episcopalians. To this day there may be found an inherited Puritanism which separates the descendants of these from the old Irish families as completely as it did in the days of Cromwell.

CHAPTER XXII.

THE INGRATITUDE OF CHARLES II.

First Fruits of the Restoration. — Oliver Cromwell died in 1658, and by his death the strength of the Puritans was broken. Two years later Charles II. ascended the throne of England. The Irish who had fought against the parliamentary party and suffered for doing so now awaited a just compensation in the form of relief of their condition. But like all the princes of the House of Stuart, Charles was an ingrate. As soon as the Catholics received the intelligence of the restoration of Charles Stuart, many of them reclaimed their lands from the adventurers, some forcing the occupants to leave at once. But these people had reckoned without knowledge of the character of the king. Charles had received the right of rulership with a great many conditions attached, and whatever his own regard was for his loyal Catholic subjects and his Irish friends, to satisfy the Protestants he found it convenient to break faith with his Irish adherents. He appointed Coote and Broghill lords-justice, two of the most bitter Protestants he could select. To Ormond, the

1658

strongest opponent of the Church, he gave the lord-lieutenancy.

The Parliament of 1661.—On May 8th, 1661, a parliament was convened in Ireland, the first for twenty years. Among the lords were 172 Protestants and but 24 Catholics; among the commoners 262 were Protestant and 64 Catholics. **1661**

The Act of Settlement.—The parliament passed an act called the Act of Settlement, confirming the new settlers in their possession of Irish estates.

The Court of Claims.—In spite of this Act of Settlement and the great odds against them, the Irish continued to struggle for the possession of their lands. A court of claims was established under the Act of Settlement by which those dispossessed of their lands and innocent of any part in the recent war regained their lands. Out of two hundred and seventy-seven cases heard, only nineteen were refused a restoration to their property. This alarmed the Protestants and they appealed to Ormond to bring the sessions to an end.

The Act of Explanation.—Not only did Ormond comply but he also went over to England and there effected the passage of a bill which forbade any Catholic who had not been found innocent by the court of claims to seek a trial or to claim his lands. It was called the Act of Explanation. Over three thousand persons who

had entered claims in the court were left unheard, and, without trial, were condemned and forbidden to assert their innocence.

The "Remonstrance."—The leading Catholics to defend themselves against the calumnies of the Protestants, met in Dublin and signed a declaration of their principles as to religion and their allegiance to the king. At the instigation of Ormond the executor of the document introduced expressions derogatory to the teachings of the Catholic Church and for this reason the Catholic clergy refused to sign it. On the 16th of June they met and drew up another remonstrance in which they protested their loyalty without denying their religion; but Ormond refused to present this declaration to the king and ordered the adjournment of the meeting. The bishops and priests were once more banished or forced to hide from their persecutors, and the penal laws were enforced with rigor.

Persecutions Renewed.—Ormond soon found an opportunity of revenging himself on the clergy for their refusal to sign the declaration of loyalty which he had improvised. A pernicious plot concocted by the fanatical Puritans of England was the cause of a renewed persecution of the Catholics of England and it soon was extended to Ireland for political purposes as well as for religious ends. This plot, called the Titus Oates Plot, gave rise to rumors

that a great plot of the Catholics had been discovered. Although the lord-lieutenant and the other officials did not credit the existence of such a plot, they used the fabrication for their own end, that of incriminating the opposing clergy. Archbishop Talbot of Dublin was arrested and thrown into prison, where he died two years later. A reward of ten pounds was offered for the arrest of a bishop or a Jesuit. Catholics were forbidden entrance to Dublin and other large cities. Many people suffered martyrdom as a result of this plot and finally in the year 1681 the venerable primate of Ireland, Archbishop Plunkett, was accused of complicity in the plot, arrested and sent to London, where, after a mock trial, he was hung, drawn and quartered at Tyburn.

1681

CHAPTER XXIII.

TYRCONNELL'S ADMINISTRATION.

Justice to Catholics.—In 1685 James II., formerly the Duke of York, took possession of the throne of England. He was a Catholic and made no secret of the fact; and the Irish were assured of religious toleration. On the other hand, the Protestants realized that with the accession of James II. had come the doom of their sway in the government of Ireland; and they dreaded a justifiable seizure of their ill-gotten lands. But the new king was not harsh in his justice; he proclaimed civil and religious liberty for all sects as well as for Catholics; he abolished all penal laws and test-oaths; and he released the thousands of Catholics who had been imprisoned for their loyalty to their faith. Knowing full well that to Catholic Ireland must he look for support, he directed his attention towards the redress of Catholic grievances. In 1686 he appointed Richard **1686** Talbot, Earl of Tyrconnell, a fervent Catholic and the descendant of an old Anglo-Irish family, as commander-in-chief of the army giving him an authority independent of any other. This man, as true a nationalist in spirit as those of Celtic origin, of unsmirched honor.

faithful to his friend and king, of indominable will, possessing a courtliness of manner befitting a prince, a courage and loyalty becoming a hero, was, in spite of all that followed, the best choice that James could have made. He began at once to weed out the obnoxious Puritans from the army, filling the vacancies with Catholics. He appointed Catholic judges, magistrates, councillors, and peremptorily disarmed the Protestant militia. He revoked charters, disestablished companies and created a general upheaval for the justification of the Catholics. The Earl of Clarendon, whom James had named at the same time as lord-lieutenant, served as a check upon the impetuosity of Talbot, but he was soon after recalled and, on the 17th of March, the national holiday of Ireland, Tyrconnell was made lord-lieutenant in his stead.

The Conspiracy Against the King.—Early in the summer of 1688 Tyrconnell received information from Holland that the Protestants of England, to whom the tolerant policy of James was far from being acceptable, **1688** were conspiring with William, Prince of Orange, to dethrone their king. The Earl immediately informed James of the conspiracy, sending to his assistance the small army which he had gathered for the protection of royal interests in Ireland. Meanwhile he opened a correspondence with Louis XIV. of France, hoping to get the aid of that king; but, before he

could complete preparations for a defense of his king, he was compelled to turn his attention to the North, where the Protestants, who had been leagued with the Williamites of England, had united and organized themselves for a revolt. In December, news of the arrival of William in England and the abdication of the throne by James was received, and the rebellion in Ireland began. A few days after, the gates of Derry were closed, and all the important military posts in the North, with the exception of Carrickfergus and Charlemont, were seized by the Protestants in the name of William.

Distribution of Forces.—With the contingent that he had sent to England destroyed by the Dutch army of William, Tyrconnell was compelled to raise another army, a feat which would have discouraged a man of less courage than he. With no money to insure a living for the soldiers, not to speak of the supply of arms and ammunition, he resolutely began the task of organizing a Catholic army. The gentry responded to his appeal for companies as generously as their small means would permit, giving the wrecks of their fortunes for the equipment of the soldiers, and by their united efforts succeeded in fitting twelve thousand men for service. With these Tyrconnell proceeded to reinforce the forts along the Shannon from Lough Allen to the sea, and to garrison the towns of Kilkenny, Cork, Waterford and Dun-

dalk, reserving a contingent for Dublin. He had left, after this distribution, just six thousand men for field service. And it was with this small, undisciplined army that he proposed to resist the power of William.

Hamilton in the North.—Tyrconnell opened the campaign against the rebels in the North, ordering Richard Hamilton, a brave general and a true Irishman, to take a force of two thousand men from Drogheda and proceed to Ulster. Marching on through **1689** Dundalk and Newry, Hamilton reached Dromore where he encountered a force of eight thousand Protestant rebels under the command of Hough Montgomery, Lord of Mount Alexander. With the first charge of Hamilton's dragoons the Protestants were thrown into confusion, and fled, Montgomery in the lead, not stopping until they reached Hillsborough, where they intrenched themselves. This ignominious flight of Montgomery's men, who had been preparing for months before, is called "The Break of Dromore." Following the insurgents to Hillsborough the Irish general found it easy to drive them from that stronghold on to Dungannon. Hillsborough was an important capture, for it was the headquarters of the organized Protestants, known as "the Council." Here Hamilton seized all the papers, secret correspondence and provisions left by the enemy in their pre

cipitate flight. Pursuing the retreating forces still further, he dislodged them from Dungannon as he had done at Hillsborough. Belfast, Antrim and Ballymena then fell into his hands. At Ballymoney he halted to recruit his small army. While there, he was attacked by a foraging party sent out from Coleraine where the Protestants had intrenched themselves; but so violent was the charge that his troops made upon them, they fled, leaving all their booty behind them. In two weeks after he had left Drogheda, Hamilton and his small company had entered the country of the enemy, marched against four times their number and had conquered the counties Armagh, Down, Antrim and a great part of Tyrone. Nor was Galmoy, whom Tyrconnell had sent to Monaghan, Cavan and Fermanagh, behind Hamilton in success. While the latter was cooping the Protestants into the strongholds of Coleraine and Derry, he was driving them and their commanders, Lord Blaney and Gustavus Hamilton, into Enniskillen.

Arrival of James II.—In the meantime James II., who found a friendly welcome at the French court, had been preparing to make a fight for his throne. Aided with money, ammunition and arms furnished him by Louis XIV., he landed at Kinsale on the twelfth of March, 1689, bringing with him only fifteen hundred men, at the head of whom he proceeded to Cork where

Tyrconnell was awaiting him. From that point, he went to Dublin, receiving along the line a glorious ovation from the people—for Ireland had not forgotten his attempt to aid the suffering Church. In Dublin he met with a royal welcome; triumphal arches had been erected for his entry; flowers were scattered before him; bands of priests met him with all solemnity; and general rejoicing went up on all sides; but, most significant of all this greeting was that which the green flag floating from Dublin Castle bore: "Now or never—now and forever!"

The Jacobite Army.—James first selected his cabinet, choosing Tyrconnell, Mountcashel, General Nugent and some French officers as the principal members. He next issued a proclamation ordering the rebels to lay down their arms and return to their homes and offering pardon to all who would comply. Then he turned his attention to the organization of an army. This was by no means an easy task. When he called for volunteers, more than a hundred thousand men answered his appeal; but these were unarmed and ignorant of the use of arms except as they saw them in the hands of the Protestants. Of these James was able to supply only four thousand for that was the number of arms Louis had furnished; and he was compelled to see thousands of brave adherents retire to their homes for lack of weapons with which to fight for him.

Altogether he managed to enlist 30,000 men, some of whom possessed rusty guns of other generations, others ancient swords of their forefathers and still others, the last being in the majority,—armed only with pitch-forks and clubs. Of the artillery, there were just twelve field pieces and four mortars. This was the army which James was to lead against the finest equipped and ablest army of all Europe, the veterans of William of Orange.

Siege of Derry.—Word was now received that William's contemplated invasion of Ireland was about to come to pass; and James determined to suppress the rising of the North before he arrived, dispatching the Duke of Berwick, a boy of nineteen years, but brave as any man, to the aid of Hamilton, he ordered a resumption of the war in that vicinity. The day after he was joined by Berwick, Hamilton seized Coleraine, and, leaving the town under the charge of Colonel O'Morra, he marched to Strabane. There he learned that the enemy to the number of twelve thousand were waiting to give him battle at Cladiford. Taking with him six hundred cavalry and three hundred and fifty infantry, Hamilton, with the Duke of Berwick hastened to Cladiford, where they routed the rebels, driving them through and beyond Raphoe. At Raphoe he was joined by Galmoy, with the aid of whose forces he determined to advance against Derry. Meanwhile James,

notwithstanding the advice of Tyrconnell, determined to march to the scene of action, arriving just as Hamilton was making terms with the rebels for the surrender of the Derry. Not satisfied with the terms of the treaty, he imprudently changed them. This angered the citizens and they decided to hold the town until they received help from England. The Protestant minister of Donoghmore, a brave and determined man, named George Walker, was governor of the city, and under his leadership the besieged held out against the Jacobite army for three months. Finally on July 30th an English fleet ran the blockade and brought provisions to the starving citizens. A week later Hamilton raised the siege. In the skirmishes that occurred during the siege about 10,000 rebels and 6,000 Royalists were killed.

Expedition to Enniskillen.—Enniskillen once the seat of the Maguire chiefs, now held by the rebels, became the object of another attack on the part of the Jacobites. Surrounded and moated by Lough Erne it afforded a safe stronghold for the Protestants and a position almost impossible to take. However, Lord Mountcashel marched toward that town in order to besiege it. But in a skirmish with the Protestants on the way he was wounded and taken prisoner at Newtownbutler, and the expedition was abandoned.

The Parliament of James II.—Meanwhile

James had established a method of jurisdiction in Ireland. A parliament was convened on May 27th, 1689, which remained in session until July 18th of the same year. Fifty-eight lords, six Protestant bishops and two hundred and twenty-four commoners, mostly Catholic, were present. No Catholic bishop was summoned. The king opened the parliament and, contrary to the bigotry of the age, showed great justice to the Protestants. His first act was to declare religious liberty. The other acts passed in his parliament were as follows:

Act. 1 decreed that all persons should pay tithes only to the clergymen of their communion;

Act 2 repealed the Act of Settlement;

Act 3 was an attainder against all persons bearing arms for William, and a declaration that all such persons would forfeit their property unless they surrendered before a day appointed.

Act 4 provided for a tax of £20,000 a month on the country for the support of the king's army.

Arrival of Marshal Shomberg.—Marshal Shomberg, one of William's ablest generals, arrived in Belfast Harbor with a fleet bearing eighteen regiments of infantry and fourteen of cavalry. He landed on August 14th and began his military operations by a siege of Carrickfergus. The garrison at that fort, under the

command of Colonel McCarthy Mor, resisted Shomberg's efforts to dislodge them for eight days, at the end of which, however, they were compelled to surrender for lack of ammunition.

Schomberg at Dundalk.—Schomberg now proposed to march to Dublin, but fearing an attack from the enemy, he moved cautiously and slowly, spending an entire month in reaching Dundalk, where he remained for the winter. While in camp at Dundalk a disease broke out among his men and a great number of his English soldiers died. Several times James, who had come to Dundalk for the purpose, offered to give him battle, but he refused to make a sally from his entrenchments. Many of his men deserted his camp and entered the camp at Drogheda where James had stationed his army. James, tiring of the inaction left Drogheda and returned to Dublin for the remainder of the winter, thereby ending the campaign of 1689.

The Spring Campaign of 1690.—The hostilities were renewed early in the spring with the siege of Charlemont by the Williamites. Tiege O'Regan and his garrison held that place against the enemy for several months, **1690** surrendering only when they were reduced to a pitiable extremity by starvation and disease.

Arrival of French Allies.—In March Duc de Lauzan, a French general, arrived with 6,000 men and twelve pieces of artillery for field use.

These troops were not as great an acquisition to James as they seemed to be, for they were not soldiers of the regular army of France, but were composed mainly of Huguenots, Germans and English Protestants, who had been prisoners of war and were now given their freedom on condition that they would fight for James. The money, clothing and arms which James had expected from Louis of France were not forthcoming, for that monarch had enough with which to contend just then, and, advised by Louvois, his minister of war, who was no friend of the English king, he did little towards aiding the Jacobite army.

Arrival of William.—The English people, dissatisfied with Schomberg's manner of campaign began to murmur against him, and William made preparations to come to Ireland in person. The report that De Lauzan had landed with aid from France hastened these preparations, and in June, 1690, William arrived in Ireland with an army of 50,000 men, mostly Swedes, Dutch, Huguenot-French, Prussians and Scotch-Covenanters. He brought also the best artillery ever seen in Ireland, comprising sixty cannon of the latest pattern.

Preparations for Battle.—Upon learning of William's arrival James left Dublin with 20,000 men and marched to Dundalk. William had landed at Carrickfergus. He now advanced to Newry. James retreated to Ardee. On June

28th James took his position on the side of the Hill of Donore on the bank of the Boyne River. William encamped on an opposite hill. James, with the unfortunate lack of foresight that characterized his every movement, sent six of his twelve field pieces back to Dublin. Without gun-smith or armorer to repair the remaining six, should they be damaged, he was now in a miserable predicament, and the outlook for the coming battle was not a bright one for the Jacobite army. It was now that his officers realized the inefficiency of their leader. James proved to be a man with a mind as variable as the winds; one moment he decided to oppose William's army; another, to fall back to Dublin. He lacked that firmness of purpose and cool determination to act instantly that would have carried him through, victorious, even in spite of the disparity of the two armies.

The Battle of the Boyne.—Early on the morning of July 1st William sent a division of 10,000 men to take the bridge at Slane, a town west of the position which James held. At the same time he gave orders to the artillery on the hill to sweep the Jacobite army with a steady fire, thus to protect the advance of the men to Slane. James had been previously warned by his officers to provide against this manœuver, and, as usual, neglected the warning. He now ordered the whole left wing of his army with his six field pieces to that point. It was too late. The

Williamite cavalry, in spite of the stubborn resistance of Sir Nial O'Neill, whom James had persuaded the night before to station his company at Rossnaree, a ford near the bridge of Slane, succeeded in crossing the river, but not until O'Neill had been mortally wounded and

BOYNE OBELISK.
Said to mark the spot where Schomberg fell.
From J. S. Hyland & Co.'s "Ireland in Pictures".

seventy of his company killed. The artillery crossed the bridge in the meantime. James had followed the left wing, thinking that the most effective fighting would occur in its vicinity. William, however, seeing the success of his flank movement, now turned his attention to the

eastern side and gave orders to force a passage at Oldbridge fords, meanwhile continuing the play upon the whole field with his artillery. And the Irish infantry, in the face of this fire, without a field piece to answer, and the majority without guns or swords, armed only with pitch-forks and clubs, fought bravely and desperately until Hamilton and the young Duke of Berwick pitted the trained Irish guards against Count Solme's famous Dutch Blues who were considered the best infantry in the world at the time. The fierce attack of the Irish guards forced back the Dutch and the Branderburghers, William's favorite division, breaking through the ranks of the Huguenots also, and killing their commander, Caillemotte. Schomberg rushed to the front to rally the Hugenots when a troop of Irish horse rode down furiously upon them creating a panic in their ranks and killing the brave old general. Hamilton was wounded and taken prisoner, and the Duke of Berwick would have shared the same fate had it not been for the courage of a trooper who, seeing him wounded and unhorsed, saved him from the enemy. Yet in spite of this gallant fighting, Tyrconnell, who was in charge of the right and centre, in the absence of James, could not, with the most skilful generalship, contend with the fearful odds that William now led down upon him. Veritable avalanches of men were poured upon the Irish, and

the whole artillery was brought to bear on the raw recruits, who had not a single field piece to reply.

William ordered an advance to Duleek; James gave orders for a parallel march. The Irish army retreated in good order to that situation, guarded by the Irish cavalry and the French infantry. At nine o'clock in the evening the Irish made a last stand at Naul. A desperate battle ensued. James believing defeat to be inevitable, a belief which was not shared by his officers or men, now ordered General Patrick Sarsfield, who had, much to his distaste, been compelled to act as body-guard of the king all day, thus losing all chance of effective fighting, to accompany him on his retreat to Dublin. And James thus ran away from his brave Irish adherents even while they fought with the chance of victory in sight. Had the king listened even then to their advice, in the face of such odds, the battle would not have been lost. As it was, the loss of the Irish was no greater in number if not in proportion to that of the Williamites, in other words, for every Jacobite killed a Williamite lay dead on the field. And vain is the boast of the historian who declares the Battle of the Boyne a victory over the Irish.

The Departure of James.—As soon as he reached Dublin, remaining only for a night's rest, James left that city for Kinsale where he

embarked for Brest, placing Tyrconnell in command of the army in his stead. Had he allowed him to order the affairs of battle from the beginning, he might then have been seated securely on a throne instead of fleeing in disgrace for the second time to France.

CHAPTER XXIV.

TYRCONNELL'S CAMPAIGN.

The Defense of Athlone.—Abandoning Dublin, Kilkenny, Waterford and Dungannon, Tyrconnell now followed the plan which Sarsfield had vainly presented to James, and ordered a

ATHLONE CASTLE.
From [illegible]

general rally of the Irish to Athlone and Limerick thus forming a line of defense at the Shannon. Colonel Richard Grace, a veteran of the war of 1641, was in command of Athlone when

William sent 12,000 men and a detachment of artillery under General Douglas to take the town. Douglas arrived before Athlone on the 17th of July,1690,and imperiously demanded the town to surrender. In answer, Colonel Grace, as imperiously drew a pistol from his belt and firing it over the head of the messenger, declared that should the demand be **1690** repeated, his aim would be directed at and not above the head of its bearer. Douglas began a bombardment of the fort, which was returned with zest by the Irish. At the end of a week news that Sarsfield was coming from Limerick to the aid of Grace frightened Douglas and with the hope that he would conquer the old colonel before the arrival of Sarsfield, he redoubled his attack on the fort. Grace tauntingly hung out the red flag of defiance. In the meantime word came that Sarsfield was nearing Athlone, and Douglas was compelled to raise the siege and flee from that much-feared general.

Fortification of Limerick.—The attention of both armies was now turned upon Limerick. That town was an important military position and it was of vital consequence to the army of Tyrconnell and Sarsfield to maintain it. It was a good post for navigation; its natural divisions made it tenable; and its citizens were brave and true; besides, it lay between two loyal provinces. When the army of Tyrconnell entered

its gates the citizens immediately lent their aid in the strengthening of the fortifications, both men and women working together in the entrenchments. De Lauzan, who was a courtier rather than a soldier, and was pining for the court of France, made objections to the city of Limerick as a military post, exclaiming that the place could be taken with roasted apples, so weak were its fortifications. So he and the other French allies left for France, taking with them all their ammunition and supplies. De Boisselau, however, remained and was named as governor of the city, and Sarsfield took charge of the cavalry which he placed on the Clare side of the Shannon. Although Tyrconnell was commander-in-chief, the defense of the city was in the hands of De Boisselau, the Duke of Berwick and Sarsfield. The Frenchman, on account of his experience in military engineering, commanded the fortifications and succeeded in preparing a skilful defense by the 9th of August, when William arrived to face a sturdy opposition.

The Beginning of the Siege.—William placed his batteries in position and then sent a messenger to De Boisselau demanding a surrender. A spirited refusal came as answer from the governor, and the siege began. William found the defense more enthusiastic than he had expected it to be. On Monday, August 11th, he was compelled to move his field train out of range of the

Limerick guns, and almost immediately was forced again to remove himself from quarters which had become dangerous. Finding that the taking of Limerick was not the easy matter

GENERAL PATRICK SARSFIELD.

This patriot, exiled from his native country, led the Irish brigade to victory in the Battle of Landen on July 29th 1693, but was killed in the charge.

he had supposed it to be, he decided to refrain from an attack until a siege train for which he had sent an order to Dublin had arrived.

Sarsfield's Ride.—General Sarsfield, the most popular leader of the Irish, received information of the expected convoy. Learning that the siege train was bringing to William a number of heavy battering-rams, siege-guns, tin-covered boats*, and a supply of ammunition and provisions, Sarsfield determined to intercept it before it reached the Williamite camp, for he knew full well that, should that train reach its destination, the city was lost. Notwithstanding the opposition of the commander-in-chief the impetuous general, on Sunday night, rode with five hundred picked men out from the Clare side under cover of darkness. By hard riding they soon reached Killaloe which was twelve miles up the river from Limerick. From that point Sarsfield led his men across a ford near Ballyvally into Tipperary. He was now in the midst of enemies, for Tipperary was occupied by the Williamites. But accompanying him was Galloping Hogan, a Rapparee chief, whom he had chosen as guide. Hogan led the reckless troop into ravines of the Silver Mines through rough paths, and over dangerous passes, until they reached a wild gorge of the Keeper Mountains, where they remained for the rest of the night and lay close all day Monday. Monday night they continued their wild ride. Tuesday

* These tin-boats were used for the purpose of bombarding a town from the river or harbor.

morning at three o'clock they rode into the sleeping camp of the Williamite siege train at Ballyneety. Answering the startled sentry with the pass-word, which he had learned from a poor woman of the camp who had been deserted on road by the Williamites, Sarsfield cried out, "Sarsfield is the word" and added "Sarsfield is the man!" All was consternation in the camp. The bewildered Orangemen did not know where to turn, and in an incredibly short time the five hundred cavalry men had cut down or routed the whole force. It was more like the visitation of an avenging angel than an attack of a human being, so short, so sudden, so overwhelming was the encounter. With humanity unequalled at the time, Sarsfield removed the wounded Williamites, thus making a delay which might have cost him and his troopers their lives—for a detachment from William's camp was on its way to meet the siege train—and then he proceeded to load the cannon and bury their muzzles in the ground. Placing the ammunition and boats on the top of the cannon and sending his men to a safe distance, he himself lit the fuse. In a moment a terrible explosion occurred and the battering train of the Williamites was blown to pieces. Their object accomplished, Sarsfield and his rough-riders returned to Limerick by the same circuitous route they had followed. On Tuesday evening they entered the city, nothing the worse

for their adventure. The joy and gratitude with which they were received was no more than they deserved, for this ride of Sarsfield was one of the most daring feats ever accomplished in any land or at any time.

The Renewal of the Siege.—William succeeded in getting a convoy of siege guns from Waterford a few days later and renewed the

SIEGE OF LIMERICK.

attack. Sarsfield and De Boisselau, fearing the imminent destruction of the city by these heavy guns, ordered the women and children removed to the Clare side. Here it was that the women of Limerick exhibited a spirit that has made them famous the world over. Indignantly they refused to flee the danger which their husbands,

fathers and brothers were willing to face, and standing courageously side by side with the men, they fought in defense of their homes. On August 27th the enemy made a breach in the wall near St. John's Gate and ten thousand men followed the storming party only to meet with an unexpected obstruction in the form of another entrenchment. A fierce hand to hand fight ensued. The people, men and women, armed with butcher-knives, axes, broken bottles, boiling water and various implements never meant for war, rushed to the aid of their garrison and fought furiously. Where a man fell a woman was as likely to take his place as not, and to die as he had died, for faith and country. At last the lines of the Irish were broken and the Williamites swarmed the town. The Brandenburghers, William's favorite regiment took possession of the Black Battery and were in the midst of an exulting cheer when, a **mine** which the clever and ingenious De Boisselau had prepared beneath the battery for this contingency, was sprung and the whole regiment blown into the air. This disastrous ending of the faithful regiment gave courage to the people and victory was easily theirs. A joyful shout went up from the starving citizens and it was echoed by those on the Clare side of the river. The victory was won, and William was forced to withdraw his men from the city which they had so nearly gained.

The Departure of William.—The next day William gave orders for another assault; but his men had had enough of battling with the Limerick men and women, and they dared not advance even when he offered to lead them himself. In a rage William left his cowardly army and shipped for England by way of Waterford.

The Spring Campaign.

Encouraging News from France.—Early in the year of 1691 Tyrconnell, who had gone to France soon after the victory of the Limerick men, returned with a small fund of money given him by Louis XIV. He also brought to the weary but resolute Irish the encouraging news that the French king was about to furnish them aid greater than he had given heretofore.

Arrival of St. Ruth.—On the 8th of May Lieutenant-General St. Ruth arrived from France with clothing, provisions, arms and ammunition for the Irish soldiers; but he brought no French troops nor money. By order of James II. he took command of the army, and Sarsfield the savior of Limerick, a man to whom all the Irish nation looked for advice and encouragement, the rightful and actual leader of his people, was by the coming of this French officer of James' choosing, placed in a subordinate position. Murmurs came from the people against this denial of Sarsfield's rights; but that patriot silenced these and without bitter-

ness cheerfully took any place that gave him opportunity to defend his beloved country.

The Fall of Athlone.—General De Ginckle, at the head of 18,000 Williamites left Mullingar, his rendezvous, to march to Athlone, on the 7th of June. St. Ruth, against the advice of his Irish officers, insisted on holding the town and ordered Colonel Fitzgerald who was in command of the garrison to hold out until his arrival. Hoping to delay the attack until St. Ruth would reinforce his garrison of three hundred and fifty men, Fitzgerald sallied out to meet De Ginckle before he reached the town. Guarding the approaches to the town, the garrison disputed every step of the way and gained four or five hours in time. But St. Ruth was slow in coming from Limerick and De Ginckle with his splendid artillery soon leveled the walls of the town, and began an assault on "English town," that part of Athlone which stood on the Leinster side of the Shannon River. Fitzgerald with all that was left of his 350 men, exhausted as they were by two days of continuous fighting, now faced a storming party of nearly five thousand men. Two hundred of his men were killed before the breach was finally effected; and the remaining few, pressed back by the thousands of Williamites, gradually reached the bridge which lead to "Irishtown" where they took a determined stand. There packed closely together, the men in front held back the enemy

while those behind broke down the arches of the bridge. Suddenly a shout from behind "Back, back, men, for your lives," told them that the bridge was giving way, and they turned to cross the crumbling structure. All but the last company reached safety. These, left to the mercy of the infuriated enemy, had no intention to be cut to pieces by Williamites. With a yell of defiance, echoed with one of exultation from the opposite shore, the brave fellows plunged into the river, and under the rain of bullets from the enemy's guns, they swam to the Connaught side.

St. Ruth, who had reached Ballinasloe, received the news of the fall of Englishtown and hurriedly set out with 1,500 men and encamped two miles from Athlone. He appointed Lieutenant-General D'Usson governor of the city which Fitzgerald knew better how to defend.

De Ginckle meanwhile continued to pour shot and shell upon the town, and the place was in ruins. On the 27th of June, under cover of the night and a heavy bombardment, the Williamites succeeded in constructing a bridge in the place of the one so skilfully destroyed by Fitzgerald and his men. The next morning the Irish discovered the new bridge. Sergeant Custume with ten volunteers faced sure death and rushed out from the Irish breast-works and set to the work of demolishing the struct-

ure. Before they had finished the eleven lay dead. But there were ten more to take their places; out of these ten two alone escaped alive when the last beam of the bridge had gone down in the ruins.

Thus it was that several times when it was almost in the hands of the enemy the town was saved by the daring of Irishmen. Yet it was left to the French officers, St. Ruth and D'Usson to lose the prize which the Irish had gained by such sacrifice and valor. Declaring the siege about over and the Jacobites the victors, the vain-glorious, over-confident St. Ruth drew off his army to a distance of three miles, and gave a ball in honor of the occasion. Word was brought to him that the enemy was preparing for another attack; but he discredited it and when Sarsfield, recognizing the danger, interfered and offered him advice he resented it. In the midst of the quarrel which resulted between the Frenchman and the Irish general, whom he insultingly told to keep his place, another messenger arrived with the news that the town was captured. And Athlone which Fitzgerald's faithful few had given their lives to save was lost through the folly and obstinacy of a Frenchman, whom James II., safe in the Court of France, had appointed over men more worthy.

The Battle of Aughrim.—De Ginckle, with reinforcements, that increased the number of

his men to 30,000, slowly followed St. Ruth, who had withdrawn to Ballinasloe and again in the face of objections of his officers, was preparing for a pitched battle. Early on the morning of July 11th he came upon the Irish army drawn up on Kilcommodan hill near the village of Aughrim. TheWilliamites attempted to dislodge the Irish, and all day the battle was waged, every fresh attack being repulsed by the Irish. At sunset St. Ruth, with all the confidence that lost Athlone, after the last unsuccessful attempt on the part of the enemy to take the hill, led his men from their strong position against the retreating forces, exclaiming that he had won the day and now would drive the enemy all the way back to Dublin. In the midst of his boast he was killed by a cannon-shot and the men halted in confusion. The enemy, taking courage, rallied, turned and made another attack. Sarsfield to whom St. Ruth had not confided his plan of battle was at a loss and could not continue the maneuver which the Frenchman had meditated and the battle was lost. A general retreat was ordered, some of the survivors marching to Galway, others, including all the cavalry, to Limerick.

Surrender of Galway and Sligo.—Ten days later Galway surrendered. Soon after that Sligo, the last western garrison, under the command of Tiege O'Regan, the former commander of Charlemont, surrendered and Tiege O'Regan

with his six hundred brave men were compelled to leave the town and march to Limerick.

Death of Tyrconnell.—On the 14th of August Tyrconnell stricken with apoplexy died at Limerick. He had often been rash in his policy, but there were many feats accomplished during the war which were due to his untiring energy.

Surrender of Limerick.—On August 25th De Ginckle, reinforced with all the troops he could collect, surrounded the city of Limerick as far as he could on land and bombarded it by means of an English fleet which had sailed up the river to his aid. Sixty large guns and nineteen mortars were put in play upon the beleaguered city. On the tenth of September a breach was finally effected but the enemy from their previous knowledge of the citizens of Limerick, feared to enter the breach. On the night of the 15th, through the negligence of Brigadier Clifford, who was guarding the Clare side, a pontoon bridge was laid by the Williamites, and, in the silence of the night, without the noise of even a whisper, a large detachment crossed. Resistance was now useless and on the 24th a truce was agreed upon. In the bitterness of their grief the citizens broke their implements of defense, crying, "We need them no longer, Ireland is no more!" On October 3rd the military and civil articles of surrender were signed by the Williamite and the Jacobite commissioners.

The Exile of the Irish Army.—The military articles of capitulation gave the Irish soldiers, rapparees and volunteers liberty to leave Ireland and find a home in any country except England and Scotland. They also provided "that the garrison of Limerick would march out with all their arms, guns and baggage, 'colors flying, drums beating and matches lighting'." Thus ended the Jacobite war in Ireland. A few days after a French fleet sailed up the Shannon, bearing arms, ammunition, clothing, food and money to the Irish. It was too late, for, as Sarsfield said, "Though a hundred thousand Frenchman offered to aid us now, we must keep our plighted troth." The treaty of Limerick had been signed.

CHAPTER XXV.

THE VIOLATION OF A TREATY.

The Treaty of Limerick.—The Treaty of Limerick was composed of two sets of articles, military and civil. The civil articles numbered thirteen. They provided for the accordance of the same priviliges to Catholics which had been granted them during the reign of Charles, the pardon and protection to all who had borne arms for James on condition that they take an oath of allegiance to William and Mary, permission to nobles and gentlemen to carry side arms and to keep a gun in their houses, and the removal of goods and chattels without search. Article IX. prescribed the nature of the oath to be taken by Roman Catholics who would "submit to their majesties' government." Article X. provided that no person breaking the articles of the treaty would thereby cause **1691** others to lose or forfeit the benefit of them. Articles XI. and XII. designated the time of the ratification of the civil articles—"within eight months or sooner." Article XIII. arranged for the payment of the debts of Colonel John Brown, of the Irish Army to several Protestants. The articles were signed on the famous Treaty Stone before the city of

Limerick, on the 3rd of October, 1691. The commission signing in the name of King William comprised Lord Scravenmore, Generals Mackay, Talmash, and De Ginckle, and the Lords-justice Porter and Coningsby; the men signing for the Irish were Patrick Sarsfield, the Earl of Lucan, Viscount Galmoy, Sir Toby But-

THE TREATY STONE OF LIMERICK.
From J. S. Hyland & Co.'s "Ireland in Pictures".

ler, and Colonels Purcell, Dillon, Brown and Cusack. On the 24th of February, 1692, the king and queen ratified and confirmed the Treaty of Limerick at Westminster, England.

The Violation of the Treaty.—In 1692 the Parliament met and framed in direct violation of the treaty, an oath contradic- **1692**

tory to that prescribed by Article IX., by this means prohibiting Catholics to become members of Parliament.

Confiscation of Lands.—As in other years of methodical persecution, a commission to investigate forfeited estates was now established, which, in a short time, confiscated 1,060,792 acres of land from the Catholics. Thus began a course of conduct which emphatically disproved the vaunted fair-play and justice of England's government. In the history of civilization no greater violation of governmental honor has ever occurred than that which took place immediately after the signing and ratification of the Treaty of Limerick.

The Parliament of 1695.—In 1695 Lord Capel, as viceroy, summoned a parliament in Ireland, during the several sessions of which a number of Penal laws were passed. These laws deprived the Catholics of the means of giving their children Catholic education, either at home or abroad; they took from Catholic parents the natural right of guardianship of their children; they forbade Catholics to carry arms; and they banished all priests and bishops from Ireland. In the same parliament **1695** an **Act of Confirmation of the Articles Signed at the Surrender of Limerick** was passed. But the articles thus confirmed *were not those articles signed by Sarsfield and the other members of the Irish Commission.* They

comprised the Treaty of Limerick *changed to suit the Protestant Parliament of Ireland.* Just before the act was passed, a petition was presented by Robert Cusack, Francis Segrave and Maurice Eustace asking permission to discuss the bill with the officials, before it was passed. The petition was rejected.

The Molyneux Case.—In 1698, William Molyneux, member for the University of Dublin, published a book entitled, The Case of Ireland Stated. This book was an argument against the method used by England in the attempt to rule Ireland by the subordination of the legislative powers of that country to those of the English Parliament. The production **1698** of such a book made evident the fact that the spirit of resistance still lived, but in another form, a form which is the basis of Irish policy of the present day. The English House of Commons unanimously condemned it as containing sentiments dangerous to the crown and the people of England, appealing to William to suppress the book and the feeling it might engender. William promised to enforce the laws of Ireland's dependence on England; but he died before he could accomplish his design.

CHAPTER XXVI.

THE PENAL CODE.

The Sacramental Test.—In 1703, at the instigation of the House of Commons in Ireland, the Duke of Ormond, lord-lieutenant of Ireland, presented a bill to the English Parliament. The object of this bill was the **Prevention of the Further Growth of Popery**—as if all means had not been taken heretofore to eradicate the Roman Catholic religion from the hearts of the people. In England some of the tory members of parliament were not in favor **1703** of the bill, but they weakly submitted to the whig element and made no open protest to this fanatical measure. To subdue their consciences, however, these weaklings added a clause which, they believed, would prevent the votes of the Dissenters from being cast for it. This clause provided for the **Sacramental Test.** It prohibited membership of parliament or the maintenance of public offices to all who would not receive the Sacrament of the Established Church. This test thus prevented Presbyterians, Puritans and other dissenting sects from holding offices of public trust as well as it did Catholics. The Dissenters, however, were promised immunity from the execution of the

law; and they voted the passage of the bill. Other provisions of the bill were as follows: 1. that, should the eldest son of Catholic parents become a Protestant, the estate of his parents would become his property, his parents to be recognized only as his tenants; 2, that, should the eldest son remain a Catholic, the estate would be equally divided among the sons of the family; 3. that a Catholic father could not be guardian of his own children who had become Protestant; 4. that Catholics could not buy estates, but that they could lease the same for thirty years and no longer, and, should the farm or estate thus leased yield a profit of more than one-third of the rental thereof, any Protestant who desired to possess the land could take it without the permission of the original tenant.

"Honorable" Service to the Government.— In a short time the holding of land was made almost an impossibility, and, as a consequence, the Irish were fast becoming denationalized. This new persecution resulted, as do all persecutions of a people, in the rise of a class of cringing sycophants, which found its perfection in the professional informer who now sprang into existence. Catholic proprietors, who were loyal to their religion, perverted Catholics whose consciences would permit them to be no more than lukewarm Protestants, and most of all, Catholic priests whom the people did their

best to conceal, now became the prey of these informers. Rewards were offered; and, in answer there came from the rank and file of the descendants of Cromwell's hypocrites, who called themselves colonists of Ireland, men who were willing to follow this profession of hunting defenseless men. The role of informer even became an honorable one, for on the 17th of March, 1705, the House of Commons passed a resolution that "informing against Papists was an honorable service to the government"—as if any body of men could create honor from dishonor. **1705**

The Act of 1709.—To provide for the further eradication of Catholicism, an act was passed in 1709 which contained the following clauses:

1. Any priest renouncing his religion and becoming a Protestant would be paid twenty pounds a year (a short time later the government raised the reward to forty pounds);

2. Catholics who became Protestant, yet did not educate their children in the Protestant doctrine, could not hold public offices or be employed in any capacity by the Crown; **1709**

3. Those who did not take the oath of abjuration could not teach school either privately or publicly, the penalty of such offense being a fine of ten pounds; and those who entertained or hired such tutors would be fined accordingly;

4. Catholics could be summoned to answer inquiries of magistrates concerning where, when and by whom the last Mass which they attended was said, and where lived the priest; and that refusal to answer under oath would be punishable by a year's imprisonment. Thus the reign of Queen Anne marked the most bitter sufferings of the Catholic Irish. Hearing Mass was prohibited and violations of this law resulted in cruelties indescribable.

The Faith of Our Fathers.—Yet in spite of these injustices, in spite of danger of life and loss of estate, the weary, broken-spirited Irish continued loyal in their devotion to their God—the God of the persecuted. The Mass-rock to this day remains in many places, a silent proof of the faith and sufferings of our ancestors. The Irish priests, often famous scholars of great continental schools, in those days of persecution performed deeds of heroism which will always claim for the Soggarth of Ireland a warm spot in the heart of every descendant of Irishmen, be he Catholic, Protestant or Infidel. For, notwithstanding the Acts against Catholics, in spite of the base and sordid zeal of the informers, even in the face of death, Mass was celebrated in Ireland,—not in church or chapel, but as in the days of the Early Christians when they, too, were persecuted by unbelievers, under the dome of Ireland's sky and in the shelter of Ireland's glens, mountain-caves or fields. It

was customary, before the coming of the priest to a certain locality, to pass the word around that Mass would be said at an appointed place. There, upon the day designated, the few daring men and women gathered to supplicate their God in the manner taught them. Posting sentinels and guarding their priest with anxious care, these Christians knelt before an altar made upon a bowlder, perhaps, or a shelving rock, and offered their prayers in the great cathedral of Nature for redemption from their bondage and suffering.

CHAPTER XXVII.

DEAN SWIFT AND THE NEW SPIRIT OF FREEDOM.

The Drapier's Letters.—In the reign of George I., an Englishman named William Wood obtained a patent from the king whereby he was authorized to supply Ireland with a copper coinage of half-pence and farthings to the amount of eight thousand pounds. By this scheme, which was similar to the Mississippi Bubble and that of the South Sea, Wood proposed to produce a debased coinage and thus enrich himself and other court favorites who were in the venture. One man who discovered the motive of Wood immediately published a book, which he called The Drapier's Letters, and by this means disclosed the scheme, thereby reducing the attempt to an absolute failure and causing a heavy loss to befall Wood and his dishonest company. The book was written anonymously, and a reward was offered by the government for the detection of the author, but, although it was commonly known that Johnathan Swift, the Protestant Dean of St. Patrick's Cathedral, was the author of this vigorous and effective work, no one claimed the reward. Wood, however, received an indem-

nity of thirty thousand pounds. The Drapier's Letters not only disclosed the nature of the patent which George had issued, it also was instrumental in reviving the spirit of Irish nationality and in weakening the religious bigotry which was slowly killing all growth of national pride. In the midst of threats and revilings, Swift, a Protestant clergyman, alone from his class stood out against injustice and proscription. He was the follower of the principals of Molyneux, in allusion to which in his book, he declares, "you are and ought to be as free a people as your brethren in England."

The Right of Appeal.—In 1719 a dispute arose between Hester Sherlock and Maurice Annesly regarding the right to certain property. The Court of Exchequer decided in favor of Annesly, but on appeal the House of Peers reversed the judgment. Annesly then brought the case before the English House of Peers, which affirmed the verdict of the Exchequer. The House of Peers in Ireland declared the appeal to be illegal, alleging that an appeal to the king through his parliament in Ireland was final. The sheriff refused to execute the order of the Exchequer and that of the English Peers, and was fined in consequence of his refusal; the Irish House removed the fine and complimented him on the courage which he manifested in the affair.

The Sixth of George I.—An Act was now

passed by the English Parliament which quelled all attempts toward legislation in the House of Peers in Ireland independent of the English Peers. This Act decreed that the parliament in Ireland was subordinate to and dependent on the consent of the English parliament in the enactment of its laws and **1719** their execution, also that the Peers of Ireland had no authority to reverse the judgments rendered by the courts.

The Election Bill of 1727.—In 1724 the politically inclined bishop of Bristol, Dr. Boulter, was appointed to the Protestant see of Armagh. His policy was to disunite the followers of Molyneux and Swift by the underhand means of bribing and coercing those in his power. In 1727 he succeeded in slyly inserting a clause in a bill regulating the elections, which clause prohibited Catholics from voting **1727** for members of parliament.

The Charter Schools.—Boulter now crowned his deeds of dishonor by a studied effort to proselytize Catholic children. Receiving a charter for a Protestant school corporation, he established schools in which Catholic children were to be instructed in the doctrines of Protestantism. In one of his letters he gives his reason for the need of such schools, **1733** saying, "the obstinacy with which they adhere to their own religion occasions our trying what may be done with their children to bring them to our church."

The Patriot Party.—Molyneux and his successor, Swift, had awakened a new spirit of resistance in Ireland, and soon a few independent and courageous men came forth from the crowd of submissive ones. Henry Boyle, Anthony Malone, Sir Edward O'Brien and his son, Sir Lucius, were the mainstay and prop of this new life in the parliament. In 1741 another patriot came to the notice of the public; he was Charles Lucas, an apothecary. His writings, however, soon caused his exile from Ireland; but he was destined to return and render more aid to his country. **1741**

The Earl of Chesterfield.—The name of Lord Chesterfield, well known to the world of fashion, letters and diplomacy, is equally famous in the history of Ireland. In 1745 he became viceroy of Ireland, and, in those days of bigotry, proved himself a man of liberal opinions and justice. Refusing to enforce the stringent laws against the Catholics, he allowed the members of that suffering religion to attend Mass in their chapels and to practice their faith in freedom. His kindness and justice, however, did not coincide with England's policy in ruling Ireland, and he was recalled at the end of eight months. **1745**

Meeting of Catholics.—On account of the new movement of liberality which Swift and his followers had instituted, the penal days were

gradually gliding into the past, and a tendency toward religious toleration was evident among all classes. The Catholics, encouraged by the relaxation of persecution, began to demand their rights. Under the auspices of Dr. John Curry, the author of The Review of the Civil Wars of Ireland, and two other prominent men, O'Connor of Belangare and Wyse of Waterford, a meeting was held in Dublin. Those who attended this meeting were mostly Dublin merchants. An address to **1757** the Lord-lieutenant in which they professed their loyalty to the crown was signed and forwarded. A gracious reply was received.

The Whiteboys.—The tyranny of the land-lords of Munster had reached such an excruciating point that, spiritless as the poor tenants had become, something of the old Gaelic pride, lying in the ashes of their ruined lives, at last burst into flame, feeble though it was. The land-lords had raised the rents far above the value of the lands. This new raise was due to the fact that the tenants were allowed certain liberties that heretofore they had not enjoyed. The people, both Protestant and Catholic, arose against the added injustice, **1761** and in Tipperary an organization was formed with the redress of these grievances as its object. It afterwards became known as the Whiteboys. Soon the example of Tipperary

was followed by the men of Waterford, Cork and Kerry, and tyrannical landlords began to receive a punishment that had long been deserved.

Barbarity of Magistrates.—Rumors of "a popish plot" were manufactured by the frightened landlords; and a large military force was sent to the scenes of disturbance. Sir Thomas Maude, William Bagnal, Parson Hewiston of Tipperary and John Bagwell were the originators of the plot. These men now began a series of brutal and barbarous deeds that were worthy of the minds of demons. Unsatiated with the holocaust of victims which was served them from among the poor farmers, they turned their attention to Father Sheehy, the parish priest of Clogheen, a town in the County of Tipperary.

Death of Father Sheehy.—By his courageous denunciations of the landlords and tithe-gatherers, Father Sheehy incurred the wrath of the magistrates, Bagnal, Maude, Bagwell and that of the venomous Parson Hewiston, and he became the object of their plots and fabrications. They resolved to do away with him; and to this end they accused him of high treason and offered a reward for his apprehension. Although friends were willing to spirit the priest away to France, the good man refused to escape a law which he had not violated. He wrote to the Secretary of State, offering to ap-

pear for trial, if he were tried in Dublin instead of Clonmel, where he knew full well justice would not be given him by the drunken and riotous officials. He was given the right to appear before the Dublin court and was acquitted for lack of evidence. Baffled in this attempt to destroy the priest, his enemies now manufactured a charge of murder, and convicted the innocent man without trial. Three days after Father Sheehy gave up his young life on the gallows for a deed **1766** which he had not perpetrated. Not content with hanging him the magistrates of English justice caused his body to be drawn and quartered.

Hearts of Steel and Hearts of Oak.—At the time when the Whiteboys came into existence another association sprang up in the North. This was the Hearts of Oak, a union of men who resented the compulsory road-making and the exorbitant rents. Unlike the Whiteboys who were suppressed with great cruelty, these farmers of the North received justice from Parliament. But later on in 1769, when the Hearts of Steel boys organized, they were more severely dealt with than had the Hearts of Oak been. To escape injustice many of these men emigrated to America, where they were soon given opportunity to assail England's security.

The Attack Upon the Pension List.—The English Privy Council had taken upon itself the

right to bestow pensions upon whomsoever it chose. These pensions were drawn from the Irish revenue. In 1767, excluding the military pensions, the amount of money given away in compensating governmental proteges was £72,000. As a result the national debt was assuming gigantic proportions; and the burden of the people, who were forced to pay proportionately increased taxes, was insupportable. The Patriot Party, which was now under the leadership of Henry Flood and Henry Grattan, attempted to reform this abuse, but it was not successful. The root of the evil lay in Parliament and the party turned its attention to the reformation of that corrupt body. 1767

Limitation of Parliamentary Session.—The same year an Act was passed through the agency of Flood and Grattan, which limited the duration of Parliament to eight years. A new parliament was elected, but on account of the independent spirit displayed by its members it was dismissed, and was not allowed to meet for four years.

The Effect of the American War on Ireland.—The spirit of freedom arose not alone in Ireland in this century. In America, where Irish men and women, driven from their homes by English injustice, toiled to build new homes in the western continent, side by side with other exiles of governmental and religious oppres-

sion, a flame was enkindled, fanned by the daring spirit of sons of Erin,* which developed a conflagration that soon destroyed all English power in the colonies. And out of the ashes arose a new government,—the United States of America. It was natural that the Irish in Ireland, upon the opening of hostilities between England and her colonies, would show sympathy in a substantial manner. But England forbade all attempts of the Irish to aid the colonies. Lest the patriots might supply the Americans with provisions an Act was passed prohibiting the exportation of Irish commodities. This paralyzed Irish agriculture and commerce. The tenants were unable to dispose of their produce and consequently failed to meet the exorbitant rents; the merchants became bankrupt and factories were closed; meanwhile the pension list grew.

The Volunteers.—Pressed for troops by the rebellion of the colonies, England had taken every available man from Ireland and the country was left defenseless. Privateers began to prey upon the coast towns, and, receiving no help from the government which had compelled them to draft men for the war, and which now was overwhelmed with troubles of its own, the citizens of Belfast started a movement that

* See The Irish Race in America, by Edward O'Meagher Condon. Isaac Barre and Patrick Henry were men of Irish blood, as well as Jefferson, Carroll and many others who were prominent in the American Revolution.

resulted far differently from what the government expected. With no desire to tamely submit to the raids of privateers they began to form volunteer companies. Other towns followed the example and soon 100,000 men were enlisted. The government, cowed by the American war, willingly supplied these men of the North with arms and allowed them to choose their own officers. At its birth the Volunteer army of Ireland was nothing more than an endeavor of the Protestants to protect their homes; but gradually a new spirit found its way into their ranks: it was the spirit of national independence. In the early period of the organization the men enlisted were Protestants, loyal to the Crown, but as the movement spread through Munster many Catholics joined, and they, with the Protestant patriots, soon changed the object of the body to accomplish their own purposes. 1779

Demand for Free Trade.—Previous to the opening of Parliament in 1779, Grattan, Burgh and Daly, encouraged by the Volunteers, agreed to demand free trade for Ireland. When Parliament met, backed by the military body, and aided by Flood, Hutchinson and Gardiner, they succeeded in having an amendment to that effect passed. But not until February, 1780, did Ireland gain the establishment by law of Free Trade, and with it commercial equality with England. 1780

CHAPTER XXVIII.

THE STRUGGLE FOR LEGISLATIVE INDEPENDENCE.

The Dungannon Convention.—On February 15th, 1782, two hundred and fifty delegates from the Volunteer Corps of Ulster met at Dungannon. In this convention resolutions were drawn up and passed, declaring:

1. That the king, lords and commons of Ireland alone had the right to legislate for the country.

2. That the powers exercised by the privy councils of both England and Ireland under Poyning's Act were unconstitutional.

3. That all the ports of Ireland were free by right to all foreign countries not at war with England. (Grattan, with all the generosity that characterized his dealings with the Catholics, magnanimously added the fourth resolution:) **1782**

4. That as Irishmen, as Christians, and as Protestants, the delegates of the Volunteers rejoiced in the relaxation of the penal laws against their fellow-countrymen.

The Repeal of the Sixth of George I.—The sixth Act of the Parliament of George I. had

decreed that the Irish Parliament was subject to and dependent on that of England in its enactment and execution of all its laws. This meant that Ireland was to have no right to legislate for herself; that there was no Irish parliament, but a body of men who were merely agents of the English Parliament, nothing more

PARLIAMENT HOUSE, DUBLIN.
Now the Bank of Ireland.
From J. S. Hyland & Co.'s "Ireland in Pictures".

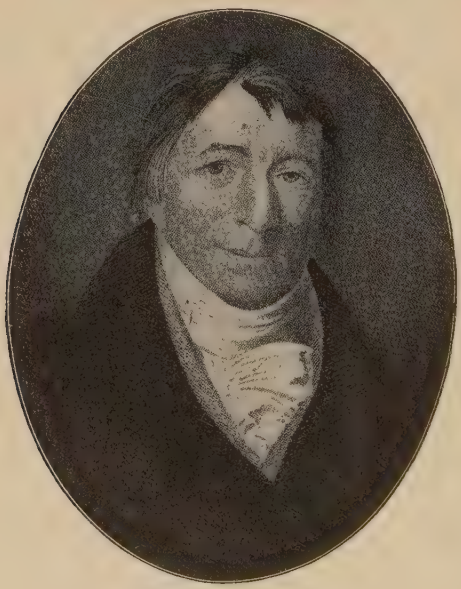
than a number of figure-heads. In 1782, backed by the Volunteers, the National Army of Ireland, Henry Grattan prepared a program of action for the repeal of this Act and for independence. On the 16th of April of that year, in answer to an address made to the members of

the House of Commons in Ireland by the Secretary of State, Grattan made a brilliant speech, setting forth the principles of the Dungannon Convention and concluded with the Irish Declaration of Independence, in which he declared: "That the kingdom of Ireland is a distinct kingdom, with a parliament of her own, ... ; that there is no body of men competent to make laws to bind the nation, but the kings, lords and commons of Ireland, nor any parliament which hath any authority or power of any sort whatever in this country, save only the parliament of Ireland." The Act was repealed and the era of independence began.

The Renunciation Act.—A question now arose as to the extent of English concession in regard to the repeal of the sixth, George I. Grattan asserted that by the repeal England gave up a claim to Irish legislature. **1783** Flood, more conservative and cautious, declared the meaning of the simple repeal to be doubtful, and insisted on "express renunciation." The English Parliament of January, 1783, decided the question by passing an **Act of Renunciation,** which admitted the "exclusive rights of the parliament and courts of Ireland in matter of legislature and judicature."

The Characters of Flood and Grattan.—Henry Flood entered Parliament in 1759 as member for the County of Kilkenny. His gen-

ius as an orator and statesman soon became as apparent as did his patriotism. In a short time he became leader of the Patriot Party, but though leader of that nationalist body, he was not, strictly speaking, a nationalist, for, blinded



HENRY GRATTAN.

with prejudice, he could not favor the emancipation of the Catholics. This fact prevented him from gaining the full confidence of the Irish people in that era of toleration which had dawned on Ireland. Flood was declining in political power when young Grattan entered

Parliament in 1775, fresh and impetuous for the work of reform. Unlike Flood, he was in sympathy with the Catholics, and to him was due much of the tolerance shown them by other Protestant leaders. Purely national in spirit, his desire was an Independent Ireland, Catholic and Protestant; and with that object in view he devoted his great talents to the regeneration of his country.

The Reform of Parliament.—The Parliament in Ireland at this time had but few true representatives of the people. The Commons was composed of three hundred mem- **1783** bers, of whom sixty-four were members for counties and one hundred and seventy-two were members for boroughs owned by a few lords or rich commoners. In this way one hundred and seventy-two seats of the Irish Commons were actually *owned* by rich men. In 1783 the first business placed before Parliament when it opened, was its reform in regard to these owned seats. During the session of Parliament another body was also sitting in Dublin; this was the Convention of the Volunteer Corps, in which one hundred and sixty delegates planned the Reform of Parliament. Several members of the Volunteers were also members of Parliament; and these were active in both legislatures. Finally Flood introduced in Parliament the plan of reform concurred to by the Convention. This plan was for a Prot-

estant Parliament, for in spite of the efforts of Father Arthur O'Leary, a patriot priest, and a few friends of the Catholics, who were in attendance at the Volunteer Convention, the majority of delegates were intolerant of religious freedom. Flood's Bill for Reform was, however, rejected and the Parliament adjourned. Flood, bitterly disappointed, retired from the Irish Parliament as a member. Soon after the Convention dissolved, but two days later it met again in order to frame an address to the throne. This was the last work of importance done by the Volunteers. As a body their influence was dead. They were eventually disarmed at the instigation of William Pitt, prime minister of England, who immediately caused the regular army of Ireland to be increased to fifteen thousand.

The Result of Native Legislation.—The five years of native rule which followed the institution of a Parliament in Ireland, weakly national though it was, had a wholesome effect upon the people. Factories opened, trade increased, and commerce grew, and a new spirit of hopefulness spread over the land, lending it a vitality that gave great promise of future prosperity.

CHAPTER XXIX.

THE UNITED IRISHMEN.

The Catholic Committee.—Back in the years 1774 and 1778, bills for Catholic Relief had been passed in Parliament. These bills, though of no benefit to the major portion of the Catholic Irish, gave opportunity to a few ambitious men to acquire wealth and social equality with the Protestants. Thus empowered, these men, prominent among whom were John Keogh, Edward Byrne and Richard McCormick, formed a Committee in 1790, for the purpose of gaining further concessions from the Protestant government. The Catholic peerage and gentry who had preferred social ostracism to the denial of their religion, were about to join the democratic middle class, when a suggestion of French Revolutionary principles, which were at that time insinuating themselves among all organizations for social and political reform, frightened them from the ranks of nationalism. With the loss of these men, however, came a gain in the form of an offer of help from Theobald Wolfe Tone and Simon Butler, two young barristers, both of brilliant intellect and ardent disposition, and patriotic to the core. Besides these, many other

1790

Protestants and Dissenters came to the aid of the Committee.

Establishment of the United Irishmen.— Throughout Europe, society was greatly affected by the French Revolution; and men were looking to the dawn of a new era when republicanism would take the place of monarchy, and old standards would fall before new and equalizing methods of government. In Ireland where the struggle for freedom had been most bitter, it was but natural that the suffering country would give birth to an organization whose principles would be similar to those of the French Directorate. So when Wolfe Tone was invited to Belfast by the Volunteer club which was organized there, it was easy for him, coming from Dublin with his object of establishing a union between the Catholics and Protestants of Ireland and making a National Ireland, to introduce his theories and found the Society of United Irishmen. In October, 1791, the first club of the United Irishmen met **1791** in Belfast, with Samuel Neilson, Thomas Russell and others interested in the welfare of their country, as members. The motives of the society agreed upon were: to gain vote by ballot, household suffrage, annual parliaments for Irishmen of all denominations, and the union of all Irishmen. So rapidly did the membership increase that it was soon necessary for Tone to organize a branch in Dublin, where Simon But-

ler became chairman and Napper Tandy secretary.

The Catholic Convention.—In 1792, two hundred Catholic delegates held a convention in Dublin. With Simon Butler and the son of the famous Edmund Burke to defend them against the accusations of the Castle authorities that their action was illegal and unconstitutional, they framed a petition to the king asking for complete emancipation. A committee was then appointed and sent to London to wait on George III. with this petition. The king, who was about to go to war with France and feared trouble with his Catholic subjects at this crisis, received the petition with favor, and the committee returned to Ireland, where it received in turn the attention of the viceroy and the other officials, which the year before had been denied to John Keogh when, alone, he attempted to gain concessions for the Catholics. **1792**

Acts of 1793.—In 1793, as a result of the Catholic Convention, an Act was passed granting Catholics the right to vote for members of Parliament, as well as the right to hold several offices, both civil and military. Complete emancipation, however, had not been conceded, for the higher positions of lord-lieutenant, lord-deputy and lord-chancellor were still withheld from them; and, at the same time that this Act for Catholic Relief **1793**

was passed in Parliament, there were others also passed which prohibited conventions of delegates for the purpose of petitioning the king, authorized the search of houses for arms at any time, and ordered a levy of 16,000 militia, as well as an increase of the regular army.

The Peep o'Day Boys and the Defenders.—These Acts were the outcome of the persecution to which the Catholic farmers of Ulster were subjected at the hands of their Protestant neighbors. The Protestants had formed an organization, calling it the Peep o'Day Boys, the object of which was the expulsion of the Catholic farmers from Ulster. Their plan was to make raids upon the Catholics at night, surprising them and driving them out of their homes, which they burned or seized for their own use. To protect themselves, the Catholics formed a counter-association, which they named the Defenders. The United Irishmen now entered the quarrel as peacemakers, and with this object they called meetings, only to have them dispersed by the authority of the government. Several United Irishmen were arrested, among whom was Archibald Rowan, who, in spite of the eloquent defense, made for him by the Patriot leader, John Philpot Curran, was sentenced to two years' imprisonment; he, however, escaped from prison to France, whence he afterwards emigrated to America.

Changes in Administration.—In 1795 the

Irish were made happily expectant by the appointment of Lord Fitzwilliam as lord-lieutenant. Fitzwilliam arrived in Ireland on the 4th of January, 1795, and immediately began to dismiss the former Castle officials, appointing in their places, Curran, Ponsonby and others of the Patriot Party. To Grattan, he offered the chancellorship; that nationalist, however, proudly refused to take an office under the English government. Catholic emancipation was again introduced in Parliament, but, as the majority was still composed of bigoted Protestants, the bill was rejected. For three months Fitzwilliam endeavored to govern the country on the principles of Henry Grattan; but the oligarchical party of the Castle succeeded in influencing the king and the English Parliament against him, and he was recalled. Grattan afterwards accused the English prime-minister, William Pitt, of sending Fitzwilliam over as a bait for the subsidy of £1,800,000 and 20,000 men which the Irish Parliament had gratefully voted toward carrying on the war with France. Earl Camden succeeded Fitzwilliam and he soon appointed other officials hostile to the people. Ireland once more was the scene of dissatisfaction. Coercion and repression now took the place of independence and Catholic belief. The Peep o'Day Boys, who had begun to call themselves Orangemen, encouraged by the turn affairs had taken, became more aggressive than ever.

1795

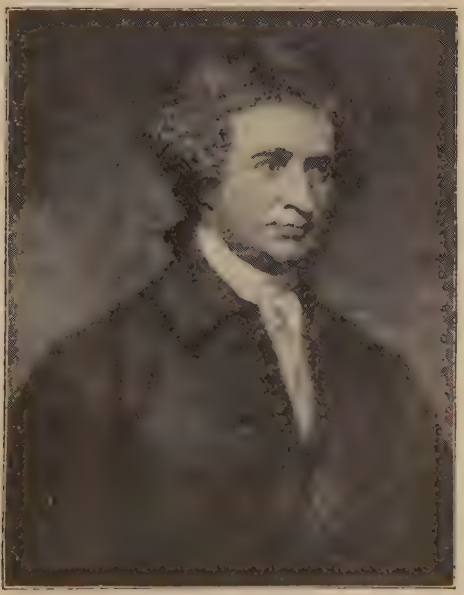
The Insurrection Act.—In the session of 1796 Parliament passed the Insurrection Act, which Curran aptly termed "The Bloody Code." By this act: those taking the oath required for admission to the Society of United Irishmen were guilty of capital offense: magistrates had the power to proclaim martial law at will; all men found abroad between sunset and sunrise, if unable to give a reason satisfactory to the magistrate, were to be sent to serve in the navy, as were those who had not some lawful employment.

The Indemnity Act.—At the same time an Act was passed which protected the magistrates from prosecution for "exercising a vigor beyond the law." Grattan called this Act "an invitation to break the law."

The Riot Act.—Another Act, termed the Riot Act, gave the officials the power to disperse any number or gathering of people by force of arms, without notice.

The Secession of the Patriots.—Grattan, Curran, Arthur O'Connor, Lord Edward Fitzgerald and other members of the Patriot Party, despairing of their attempts to persuade Parliament of the righteousness of their reform policy, now refused to accept re- **1796**
election to that corrupt body. At the time of the secession of these men from Parliament, Ireland lost a friend in England, for Edmund Burke, the noted Irish-Englishman of British politics, died that year.

Reconstruction of the United Irishmen.—A new order of affairs now took place among the United Irishmen: they had tried peaceful reform and agitation with ill success; and there was but one other course for them to pursue,—that was an armed struggle for their



EDMUND BURKE.

rights. To this end the society adopted a military organization, and appointed a directory of five men, who were to reside in Dublin and govern the society throughout the country. Among the members of this Directory were

Thomas Addis Emmet and Dr. William McNevin. At the close of the year 1796 the United Irishmen numbered 500,000 men, of whom more than one-half were armed with guns and pikes. Lord Edward Fitzgerald, formerly a distinguished officer of the English army in Canada, gave his services to the organization, and, on account of his military experience, was a valuable acquisition. Brave and amiable in spirit, this young nobleman became the most popular of the Irish heroes of the time.

French Expedition to Ireland.—Negotiations were opened at once with France. Wolfe Tone, who had been forced to flee from Ireland, having been involved in the trial of Reverend William Jackson,* had gone to America, and from that country back to France, where he conferred with the officials of the Directorate of that republic. He had also sought the advice of the American Minister to France, James Monroe. As a consequence of his work a fleet of ships, carrying 14,000 stands of arms, as well as artillery and ammunition, under the command of General Hoche, arrived in Bantry Bay in December, 1796. The landing was to have been effected the following day, but, during the night a storm arose and drove the ships back to sea. On account of the contrary winds

* Jackson was a Protestant minister who was arrested for treason. He was a member of the United Irishmen. Upon his arrest, knowing conviction to be inevitable and to cheat the government, he committed suicide.

the fleet could not return to harbor and was compelled to set sail for Brest, whence it had come.

Martial Law and the Torture System.—To force an insurrection and thus gain the end it desired,—a union between England and Ireland, the government had done all that could drive a most peaceable people to rebellion. It quartered its yeomanry and militia upon the citizens, disarmed and defenseless as they were; and the soldiers thus quartered, rabid Orangemen, Prussians and Welch, committed such fearful outrages upon the unoffending people that Sir John Moore, an Englishman, upon describing their brutality, exclaimed: "If I were an Irishman, I would be a rebel." Martial law had been proclaimed in Ulster and fiendish magistrates took advantage of this new order by torturing men and women to extort confessions of the existence of arms and ammunition in their houses or vicinity, and of the whereabouts of United Ireshmen. Men were flogged, picketed, hung by the thumbs until they fainted and were revived to be tortured anew; caps of pitch were put upon their heads, and every mode of torment invented by demons was tried upon innocent people who had not the wherewith to defend themselves. Even humane officials who protested against these outrages suffered for their humanity. Many of these latter resigned from the government

rather than be accessories to such crimes. Majors Sirr and Swan, two of the most diabolical of persecutors, in order to accomplish their end, had gathered from the vilest of the criminal class a number of degenerate men and women whom they used as informers, false witnesses and accusers. These were called the Battalion of Testimony.

Arrest of United Irishmen.—On March 12th, 1798, fifteen Leinster delegates of the United Irishmen were arrested at the house of Oliver Bond, through the information of one Reynolds, who subsequently received five thousand pounds and the promise of one thousand a year for this deed. On the same day Thomas Addis Emmet, Dr. McNevin, Henry Jackson and John Sweetman were arrested in their homes and sent to Newgate Prison. Arthur O'Connor and Father James Quigley had met the same fate a month previously. The latter, soon after his arrest, was hung on such slight evidence that even the lord-chancellor, Thurlow, declared him to have been murdered. In the seizure of the delegates at the Bond house the authorities had expected to catch Lord Edward Fitzgerald, but they were disappointed. That unfortunate nobleman was surprised on the 18th of May in the house of Nicholas Murphy, where, after a struggle in which he was set upon by several of the militia, he was arrested. Two weeks after he died from the wounds which he received while defending himself.

CHAPTER XXX.

THE RISING OF 1798.

The Immediate Causes.—The leaders of the United Irishmen, in the hope of obtaining aid from France, had counselled the suffering people to delay resistance and to prevent local outbreaks until by authoritative information they would learn of a general rising. But the outrages committed by the soldiery, the torture system, the house-burnings, the military executions and the arrest of the leaders compelled the people to make an immediate resistance.

The Plan of Campaign.—The day appointed for the rising was May 23rd. War was to begin at the same hour all over the country. The signal of the commencement of hostilities was the stopping of the mail-coaches. In Dublin, the camp of Loughlinstown and the barracks at Chapelizod, where many of the soldiers were secretly United Irishmen, were to be captured.

Plans Frustrated in Dublin.—On May 21st the brothers, John and Henry Sheares, who had replaced those arrested in the leadership of the movement, were also imprisoned on the information of a person named Armstrong, who had gained their confidence in a most despicable manner. From this event the plans regarding

Dublin were defeated and the city was put under martial law.

The Rising in the Country.—The country people gathered their forces at Rathfarnham and Santry and began to march upon Dublin. The troops, forewarned, were prepared and attacked them, killing many and hanging those taken prisoners. The people at Naas were successful in the beginning of their rising. They met the soldiers bravely and fought until, outnumbered and outdisciplined, they were routed. A company of North Cork Militia, noted for its cruelty, received a just punishment from the farmers at Prosperous. They were burned to death in the barracks, or killed with pitchforks in their attempt to escape the flames. In many other instances throughout the country the militia suffered a long-delayed and well-merited punishment at the hands of the former victims of its cruelty. In several small places the trained soldiery was too strong, too well armed for the simple farmers with their flails and pitchforks, and succeeded in dispersing them.

Wexford Before the Rising.—In Wexford the condition of the people was better than that of other districts; the rents were not exorbitant; the landlords were not cruel, nor were they absentees; and the country was generally peaceful and prosperous. Until the coming of the North Cork Militia, the United Irishmen

were so few that Lord Edward Fitzgerald had not included the county in his category of organized counties. But peace and prosperity soon gave way to the diabolical atrocities of the North Cork Militia and Lord Kingsborough. And the cries of the widowed and orphaned, mingled with the groans of the dying and tortured, were now heard instead of the contented murmur of an undisturbed farming district.

The Wexford Rising.—After many scenes of house-burnings and brutal murders the crisis was reached when Father Murphy of Boulavogue found his chapel in ruins one day and the homes of his people demolished. There in a neighboring wood, with his frightened and homeless flock surrounding him, he preached the gospel of armed resistance, declaring it by far better to die fighting bravely in the field than to be tortured to death by the arch-fiend, Kingsborough and his following of Orangemen. Calling for volunteers, the priest took the field with a handful of men armed with pitchforks and clubs and met a company of the North Cork Militia on Oulert Hill, killing every man of the company. Following up this signal victory with the seizure of Camolin and Ferns, and armed with the weapons and ammunition found in these garrisons, the little band marched to Enniscorthy under the joint leadership of Father Murphy and Edward

Roche. The garrison at this place was defeated and fled to Wexford; General Fawcett, with reinforcements, came to the aid of the soldiers, and he, too, was compelled to retreat. At Gorey Colonel Walpole attempted to stop the insurgents, but he was so badly beaten that he and his company fled, leaving three cannon on the field. Then General Loftus, with 1,500 men, attacked the Wexford men; he, too, met the same fate, and was forced to hasten back to Tullow.

Evacuation of Wexford.—By this time the men from the hamlet of Boulavogue had gathered reinforcements enough to form a goodly sized company. Encamping on Vinegar Hill near Enniscorthy they announced their intention of taking the town of Wexford. Consternation reigned among the loyalists of that town, and most of them fled to the ships in the harbor; but the main portion of the town was national in its sentiment, and it rejoiced openly at their discomfiture. The garrison, with reinforcement of yeomanry, made a sally from the town in an attempt to retake some howitzers which the insurgents had taken from General Fawcett. Their colonel was shot dead and they retreated into the town. A council was now called and the authorities sent a commission to treat with the national army in regard to a surrender. The Irish generals insisted on the laying down of arms; and

they sent commissioners into the town, who found it evacuated, the soldiers and the town officials having taken advantage of the parley to withdraw. The militia and the yeomanry in their resentment at the success of the insurgents, burned and killed with vindictive ferocity, sparing neither age nor sex, as they fled from Wexford. Captain Keogh of the national army became commander of the town and Bagnal Harvey was elected commander-in-chief of the army. The insurgents now divided into two camps, part remaining on Vinegar Hill and part removing to Windmills Hill. By this time the whole county, with the exception of Newtownbarry, Ross and Duncannon, was in the hands of the nationalists.

Battle of New Ross.—The town of Ross was of great importance, it being the open door into Munster. For this reason the royalists had reinforced the garrison to the number of two thousand men, and fortified it with several pieces of cannon. On the fifth of June Commander-in-chief Harvey, from his position on Corbett Hill, which he had taken the day before, sent a popular soldier named Matthew Furlong with a flag of truce and a written request for the surrender of the town. Furlong was shot dead as he advanced to the enemy's lines. This violation of the rules of war so angered the insurgents that they needed no orders to begin battle. Rushing upon the town,

by the very strength of their fury they swept the garrison before them, and, in spite of Bagnal's entreaties, they fought like madmen, taking full revenge for the death of their favorite, Furlong. Ten hours after the town was again in the hands of the disciplined troops of the royalists, and a scene of terrible slaughter ensued. Entrapping a number of insurgents in the houses, the soldiers set fire to the houses and shot all who attempted to escape.

Battle of Arklow.—On the 9th of June Father Michael Murphy led a detachment of men from Gorey to an attack on Arklow, County Carlow. The garrison there had been reinforced and was lined up outside the town awaiting the nationalists. A pitched battle took place, in which the raw peasants of Wexford conducted themselves as bravely and systematically as if they had been disciplined soldiers; but, just as the royalist general had given an order for a retreat, the ammunition of the insurgents gave out, and with victory within their grasp they were compelled to return to Gorey. Their brave priest-leader, Father Michael Murphy, did not lead this band of men back as he had led them out, for he had been killed while leading a charge against the enemy.

The Battle of Vinegar Hill.—The tide of fortune had turned against the Wexford men; and on the green crest of Vinegar Hill they now awaited in desperation the coming of the

concerted forces of the regular army ordered from every point within a radius of fifty miles to march upon the forlorn band of men and women. General Lake, on the morning of June 21st, at the head of 15,000 soldiers, surrounded the hill, marching from four directions under cover of a rain of bombshell and cannon-ball

THE TOWN OF ENNISCORTHY.
Vinegar Hill in the Background.
From J. S. Hyland & Co.'s "Ireland in Pictures".

which his artillery poured upon the insurgents. The heroes on the hill, answering with a derisive yell, made desperate efforts to return the fire. Again the sickening news that had lost them many a battle came through the ranks—the ammunition had given out. But the Wexford men would not give up so easily.

With defiant cheer and mocking laugh, they fought, with bare fists or gunstocks, hand to hand with the enemy, encouraged by the wild prayers of their women, until they were completely hemmed in by the whole English army. Yet, even then, they fought for an hour and a half, until they gained an opening for themselves and their women, and retreated to Wexford.

Battle of Goff's Bridge.—The last engagement of the Wexford took place at Goff's Bridge. General Moore of the royalists had been ordered to attack a camp of the insurgents at Lacken Hill. A force of nationalists met him at Goff's Bridge and fought until their ammunition gave out. Soon after the insurgents disbanded, some taking refuge in the Wicklow Mountains, some fleeing to Meath, others retiring to Kilkenny, where, under the leadership of Father John Murphy, they fought until overwhelmed. After an engagement at Scollagh Gap Father Murphy and a single companion were on their way to Tullow when they were caught by a band of royalists and "hanged without delay or ceremony."

Barbarity of the Yeomen.—Savage as had the yeomen and militia been before the rising, their barbarity paled before the terrible scenes which followed the outbreak. They were beyond civilized comprehension. The hospitals of Enniscorthy and Wexford, with their help-

less inmates, were burned; the Hessians, the mercenary troops of England, vied with the Orangemen in their efforts to surpass all ideas of brutality; they shot all whom they met on the streets; they burned houses, desecrated churches, and, maddened with blood-lust, they committed excesses that human pen cannot describe. Yet this was done with the connivance of the generals. General Hunter, under martial law, hanged Father Roche, Bagnal Harvey, John Colclough, Matthew Keogh, Edward Hay and many others.

The Result of the Rising in Other Counties.—Meanwhile the king's forces had overwhelmed the Leinster men, and William Byrne, "the hero of his county," suffered the penalty of hanging for his long-continued defiance of the king's men. His brother, Garret Byrne, was banished from the country. In Dublin many persons suspected of being United Irishmen or sympathizers of the movement were publicly flogged at the orders of Beresford and Mayor Sandy. In Tipperary Judkin Fitzgerald continued his injustice and cruelty without interruption until, finally, action was found against him for five hundred pounds' damage by a man named Wright, whom, though innocent, he had caused to be flogged publicly.

The Amnesty Bill.—Camden, the hated viceroy, was recalled and Lord Cornwallis sent to take his place. Cornwallis showed a kinder

policy than had his predecessor. He immediately offered protection to all insurgents who would lay down their arms; and at his desire the Parliament, though loath to do so, yet respecting him on account of his friendship with the king, passed the Amnesty Bill. This bill included all except those in custody, or those guilty of murder, officers of the United Irishmen, deserters from the yeomanry and militia and thirty-one persons named in the bill. The brothers, Henry and John Sheares, with McCann and Esmond, were hanged, and twenty principal men of the United Irishmen were imprisoned in Fort Augustus.

The French at Killala.—Scarcely had the rising of Ninety-Eight been suppressed when a French frigate arrived in Killala Bay, carrying a thousand men. Joined by the peasantry of Mayo, General Humbert, who was in command of the detachment, marched to Castlebar, where General Lake, with 6,000 men, was encamped. Humbert charged upon the English with his one thousand soldiers and handful of peasants and drove the 6,000 panic-stricken royalists across the country to Tuam. The route of their flight to this day is known as the "Races of Castlebar." They had not the time to take with them fourteen cannon and two stands of colors, which became the trophies of the French. Humbert now crossed the Shannon and there awaited a French force which he

expected to arrive at another port. Lake, thoroughly frightened at the quick maneuvers of the Frenchman, had called upon Cornwallis for aid, and with a concentrated force ten times greater than Humbert's army, the English surrounded him at Ballinamuck on the 8th of September, 1798. There the brave Frenchman, with his soldiers and peasants, fought against great odds for two hours and then, hopelessly overpowered, he surrendered. Four hundred Mayo men lost their lives in this battle; and a number of others were soon after executed by court-martial.

Hardi's Expedition.—Two weeks after the Battle of Ballinamuck Napper Tandy, who had been exiled, and Wolfe Tone arrived with a small expedition under command of General Hardi. There were ten vessels in all. Tone, accompanied by Admiral Bompart, arrived in the vessel "Hoche" and sailed into Lough Swilly on October 10th. Wolfe Tone's ship was attacked by a large English fleet, and for six hours a battle waged. Finally the "Hoche" foundered and her officers were made prisoners. Tone, upon being recognized, was sent to Dublin, where he was tried by court-martial. He pleaded for a soldier's death, but the court sentenced him to be hanged. By the efforts of the able lawyer, Curran, it was proven that as martial law had ceased, and as Wolfe Tone

had not taken a military oath, his sentence was illegal. An order was obtained by Curran for a trial before a civil court; but it was too late, for Tone, rather than die the ignominious death which the court-martial had decreed, had killed himself before the good news reached him.

CHAPTER XXXI.

THE UNION AND EMMET'S ATTEMPT.

Preparations.—The English government had gained its end in precipitating an insurrection. The insurgents, crushed and despairing, were numb to all sense of the danger which now threatened the country—a Union with England. Preparations for the passage of the Act of Union began. The Catholics were promised emancipation when the bill would have been passed; the Protestants were assured of the safety of their church through the same act. In spite of these preparations and promises, when the Parliament met on January 22nd, 1799, Ponsonby, Parsons, Plunkett and **1799** Bushe successfully resisted the attempt to unite the two kingdoms. The parliament was then prorogued until January of the following year. Meanwhile what Cornwallis termed the "dirty work" began. All who had been opposed to the Union were dismissed from office. To make places for the followers of Lords Clare and Castlereagh, who were the leaders of the unionists, new offices were created. Bribes were generously scattered among the weak ones and twenty-eight new peers were created, besides these, twenty-two promotions in the peerage were made.

The Act of Union.—In this manner the government succeeded in filling the seats of Parliament with its own nominees. On January 15, 1800, Lord Castlereagh proposed the plan of the union. Parsons moved an amendment that it was desirable to maintain the independence of the Parliament in Ireland as agreed upon in 1782. Grattan, who had just been returned as member for Wicklow, and had risen from a sick-bed to make a fight for his old parliament, degenerate though it was, even from its beginning, spoke for two hours against the proposal of Castlereagh. He insisted that Parliament could not end its own existence and many agreed with him. But Castlereagh, with the money and coronets of Clare's bestowal had done their "dirty work"; and in spite of the old patriot's eloquence and logic, the amendment was rejected. On May 21st, Lord Castlereagh introduced the Union Bill and two weeks later it was passed. It had been previously passed by the English Parliament. On August 2nd the king signed the bill and on January 1st, 1801, the Act of Union between England and Ireland took effect. **1801**

Provisions of the Bill.—Among the provisions of the Act of Union were:

1. That twenty-eight temporal lords would be elected for life by the whole peerage in Ireland, and that four spiritual lords would be chosen by rotation of sessions.

2. That these could sit in the English House of Lords; that all peers would be permitted to sit in the House of Commons as representatives of an English constituency; and that the number of members elected to the House of Commons would be limited to one hundred.

3. That the Established Church of Ireland would be united with that of England and would continue to the end of time.

4. That all members of Parliament would be compelled to take an oath denying the right of pre-eminence, ecclesiastical or spiritual, of any foreign power, and condemning certain doctrines of the Catholic Church as "idolatrous and superstitious."

5. That Ireland was to supply two-sevenths towards general expenditure of the United Kingdom for twenty years.

6. That the public debt of Ireland, which was seventeen million pounds, was to remain a separate charge, and must be paid out of the revenue of Ireland until it would be two-fifteenths of that of England, when a uniform tax would be imposed.

7. That the courts of justice should continue in the same manner as formerly, the final appeal to be made to the House of Lords.

Robert Emmet.—The spirit of '98 had not died out of the hearts of all Irishmen. Robert Emmet, a younger brother of Thomas Addis Emmet, conceived a plan of seizing Dublin

Castle and inaugurating a rising throughout the country. Young, brave and handsome, this boy-patriot had interested Napoleon Bonaparte, who, in his plans to descend upon Eng-

ROBERT EMMET.
Patriot and Martyr.

land, encouraged him with the promise of aid. With a few others, courageous as he, he established depots of arms and fixed a 1803 day, the 23rd of July, for the rising. By some unfortunate accident the plan failed. The Wicklow men and those from Kildare did not arrive at the appointed time. Three hundred

Wexford men had come; but they were ignorant of the plan of attack. So Emmet, with no more than eighty men, marched to attack the castle. On the way, Emmet and his men were joined by a riotous rabble of the city; and the young man knew that, with this noisy addition to his number, he had little chance of success. They had not gone far when they met the carriage of Lord Kilwarden, a friendly and humane judge, which they passed without offering any violence to the occupants, the judge, his daughter and his nephew, the Reverend Mr. Wolfe. But not so with the rabble that followed them. Surrounding the carriage these men dragged the judge and his nephew from it and killed them. Emmet, hearing of this outrage, hastened back and taking the young woman in his arms carried her to a neighboring house. Then, shamed and indignant at this act of lawlessness committed by men who called themselves his followers, he withdrew from the rioters, who, bereft of his leadership, were soon dispersed by the soldiers.

Arrest of Emmet.—Emmet left Dublin immediately after this attempt to seize the castle, and proceeded to Wicklow, where he gave out orders for the postponement of the rising in that county, Wexford, and Kildare. His friends now sought to effect the escape of the young patriot; but he refused their offers to smuggle him out of the country, because he wanted to

bid farewell to his betrothed, Sarah Curran, the daughter of the orator and patriot. In his attempt to see her, he was arrested on August 25th. About three weeks later he was tried on the charge of high treason. The so-called trial lasted but one day, the jury returning the verdict without leaving their seats. When asked if he had anything to say before the judge would pronounce the sentence of death upon him, Emmet replied in a speech that has become famous. He said:

"I have been charged with that importance in the emancipation of my country, as to be considered the key-stone of the combination of Irishmen; or, as your lordship expressed it, 'the life and blood of the conspiracy.' You do me honor overmuch; you have given the subaltern all the credit of a superior. There are men in this conspiracy who are not only superior to me, but even to your own conceptions of yourself, my lord—men before the splendour of whose genius and virtues I should bow with respectful deference, and who would think themselves disgraced by shaking your blood-stained hand.

"I do not fear to approach the Omnipotent Judge to answer for the conduct of my whole life; and am I to be appalled and falsified by a mere remnant of mortality here? By you, too, although, if it were possible to collect all the innocent blood that you have shed in your un-

hallowed ministry in one great reservoir, your lordship might swim in it.

"Let no man dare, when I am dead, to charge me with dishonor; let no man attaint my memory, by believing that I could have engaged in any cause but that of my country's liberty and independence; or that I could have become the pliant minion of power, in the oppression and misery of my country. . . . . .

"If the spirits of the illustrous dead participate in the concerns and cares of those who were dear to them in this transitory life, oh! ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have, even for a moment, deviated from those principles of morality and patriotism which it was your care to instil into my youthful mind, and for which I am now about to offer up my life. My lords, you are impatient for the sacrifice. The blood which you seek is not congealed by the artificial terrors which surround your victim—it circulates warmly and unruffled through the channels which God created for noble purposes, but which you are now bent to destroy for purposes so grievous that they cry to Heaven. Be yet patient! I have but a few more words to say—I am going to my cold and silent grave—my lamp of life is nearly extinguished—my race is run—the grave opens to receive me, and I sink into its bosom. I have but one

request to ask at my departure from this world, it is—THE CHARITY OF ITS SILENCE. Let no man write my epitaph; for as no man who knows my motives dare now vindicate them, let not prejudice and ignorance asperse them. Let them and me rest in obscurity and peace; and my tomb remain uninscribed, and my memory in oblivion, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written."

Execution of Emmet.—It is said that Emmet had expected a rescue by Michael Dwyer, a leader of the Wicklow mountaineers, or by Russel, a friend who was implicated in the plot. As he mounted the scaffold, the eyes of the youth wistfully scanned the crowd beneath him in the hope that a glance of encouragement would answer his; but he saw no friendly face, nor sign of hope for life. When the hangman asked if he were ready, he answered, "Not yet, not yet." Again the hangman asked him, and while the hopeful spirit of youth was answering "Not yet—not yet," the bolt was drawn and he was cast into eternity. Rescue was too late. Poor Emmet did not know that his friend Russel was faithful to the last; he did not know that he, too, had been arrested to be afterwards executed with many others who had participated in the attempt.

CHAPTER XXXII.

CATHOLIC EMANCIPATION.

Condition of the Country.—For the next few years after Emmet's insurrection the country suffered greatly. Coercion acts were passed and executed with a vindictiveness that could not be surpassed. And no cry of resistance was raised, for the people were benumbed by the consciousness that with all their concentrated strength they could not defend themselves against the 50,000 regulars and 70,000 volunteers which filled Ireland. Although the power of the magistrates to proclaim martial law had been recalled, a special commission, made famous for its ferocity, headed by Lord Norbury, replaced the magistrates and exceeded them in cruelty. It was a common occurrence for the commission to sentence to death twenty men in one session. Yet a change, almost imperceptible though it was, had come upon the country. The Catholics were beginning to assert themselves, not, as in other times, under the patronage of a few noble-minded Protestants, but as an independent, individual body. Their policy was not physical force, insurrection or war, but one of legal agitation.

Petition for Catholic Relief Bill.—In 1806 a number of the old Catholic Committee met and presented, through Keogh, a petition for Catholic Relief. A bill was proposed and was supported by Grattan and Fox, but it was **1806** rejected by a large majority.

The Veto.—In 1808 a suggestion was made by Sir John Cox Hippesley that the name of the proposed bishop for a Catholic See in Ireland be first submitted to the king, and in case of his non-approval of the candidate that another man be chosen. This use of the king's veto was to prevent clergymen with national **1808** sentiments from becoming a power in the country. A bill was introduced in Parliament to this end but, although the peerage strongly supported it, the commoners and the clergy rejected it.

The Suppression of the Catholic Committee.—Some time after a Catholic Committee was established, but, under the Convention Act, it was suppressed by the government. Again in 1821 an attempt for Catholic relief was made in the form of another introduction into Parliament of a relief bill. It was rejected.

The Famine and Coercion Acts.—A famine was on the land at this time, and the people were dying from starvation. Ejectments, tithes, rack-rents, transportations and hangings followed in quick succession. The king had visited Ireland with a conciliatory object in

view, and some of the people received him enthusiastically; but the condition of Ireland was no better for his visit. Instead of relieving the oppressed people, the government continued to enact coercion acts. In many districts where the tenants were made desperate by starvation and cruel laws, they took justice in their own hands and meted out punishment to the landlords who oppressed them. In the midst of all this a few faithful men continued the useless work of presenting petitions to the king and parliament, only to have them rejected.

Daniel O'Connell.—Then Daniel O'Connell made his majestic stride into the political arena where lay dead and dying the many hopes of his country. Local insurrections, general risings and wars had failed; a parliament in Ireland, suffering from too much Anglicism had succumbed by its own hand; petitions to the king and parliament had been thrown out repeatedly; but O'Connell climbed over these wrecks with a new strength and a new standard that was destined to succeed. "Ireland cannot fight England," he said, and he began to teach the doctrine of Passive Resistance. In 1823 he founded the Catholic Association, the object of which was the promotion of Catholic emancipation by means of meetings held **1823** throughout the country, public discussions, and the return of members of parliament pledged to labor for the Emancipation of Catho-

lics. Funds for the support of this association were gained by the subscription of one pound a year from each member and one shilling from each associate. These subscriptions were called the Catholic Rent.

DANIEL O'CONNELL.

The Catholic Association Disestablished and Reestablished.—For two years this association flourished and then by an Act which O'Connell termed the *Algerine* Act—because of its severity, it was suppressed. Undaunted by this,

O'Connell diplomatically reorganized the society under another name. In the general election, through the agency of this association, members of parliament pledged to support the cause were elected in Waterford, Louth and Monaghan, where, previously, opponents of Catholicity had always been returned to parliament.

The Election of O'Connell.—O'Connell now boldly presented himself as a candidate for a seat in parliament as a representative of Clare. After a bitter contest he was elected in the summer of 1828; but, knowing that, although the government could not prevent the *election* of Catholics to parliament, unless they took the oath required of all members **1828** of parliament,—an oath which denied certain doctrines of the Catholic Church,—Catholics could not take the seat to which the people had elected them, O'Connell did not attempt to take his seat. He had most diplomatically laid his plans; he had united the Irish people and by virtue of that union, he had won, outside of parliament, the object which he had sought. Meeting all attempts to goad them into an insurrection and its inevitable consequence, and scorning all offers of compromise with a silent, dogged and cool determination, the Irish Catholics, under his leadership, at last gained their emancipation.

The Emancipation Act.—On April 13, 1829, parliament passed the Emancipation Act. The principal provisions of the bill were:

1. Catholics could become members of both the House of Lords and the House of Commons, a new oath being framed which contained no denial of their doctrines of religion. **1829**
2. Catholics could hold all offices, both civil and military, with the exception of those of lord-lieutenant and lord-chancellor.
3. Catholics were allowed to become members of corporations and to vote for members of corporations.
4. Catholics would not be permitted to take the title of any archbishop, dean, or bishop, under a penalty of one hundred pounds.
5. All religious must enter their places of residence on the register under penalty of fifty pounds a month if they did not do so within six months, the imposition of the fine continuing until they did so; those religious coming into the kingdom would be banished forever.

O'Connell in Parliament.—Immediately after the passage of the Emancipation Act, O'Connell presented himself to the speaker of parliament. The old oath denying the doctrines of his faith was offered him. He refused to take it under the law of emancipation. The speaker

ordered him to withdraw, and he obeyed. He then pleaded his case at the bar and a new election was ordered. This time he was returned as member for Clare, unopposed. After this election he was tendered the new oath, which he took, and he became a member of the British Parliament on February 4, 1830. Forty other members in favor of emancipation were returned to the same parliament. 1830

The Disfranchisement of the Forty-Shilling Freeholders.—At the same time in which the Act of Emancipation was passed another act, depriving the forty-shilling freeholders of their holdings was passed. These freeholders, who had been created by the landlords for the purpose of making themselves powerful factors in politics, had thrown off their yoke and independently voted for O'Connell, thus showing the landlords that their power and favors were of no more value. This act reduced the number of electors from 200,000 to 26,000.

The Tithe Agitation.—The tithes were a tax imposed upon the farmers for the support of the Protestant clergy. Catholics were not exempt from this tax; and they suffered greatly from the tithe collectors, or proctors. These tithe-proctors were paid a percentage on the amount collected, and consequently they were overzealous in extorting as much as they could. In the south, where the people were mostly

Catholic, a cry of objection to these extortioners was raised. Men refused to pay the tithes and often the soldiers were called to assist the proctors in their tax collecting. Quarrels ensued, and men were shot down for defending their rights. Newtownbarry, Carrickshock and Rathcormack were the scenes of bitterest opposition. Finally the Church Temporalities Act was passed in 1834, limiting the number of Protestant archbishops to two, and **1834** that of bishops to ten, and abolishing the tax for the repairs of Protestant churches. In 1839 another act was passed decreasing the tithes by one-fourth and imposing the tax on the land-lords instead of the tenants. This did not lighten the burden of the tenants, however, for the land-lord easily paid **1839** the tax by increasing the rent of the tenants.

Father Theobald Mathew.—A new reformer arose at this time in Ireland. His aim was not a political reform, but rather a social one. He began a crusade against drunkenness, and traversed the country preaching the doctrine of temperance until the name of Father Mathew became synonymous with total abstinence. He began his exhortations in 1838 and within nine months, by his eloquence and his earnest appeals, he persuaded 150,000 persons **1838** to take the pledge. In a few years one million people were sworn followers of

Father Mathew's doctrine. Happy results attended this new movement; crimes due to intemperance decreased with wonderful rapidity; families became prosperous, as far as the

FATHER MATHEW.
Apostle of Temperance.

conditions would allow, and quarrels were settled. Father Mathew died in 1856 at the age of sixty-six years. But with his death came not the end of his influence, for to-day all over the world, Father Mathew Temperance Associations are bravely carrying on the work begun by this humble Irish priest.

CHAPTER XXXIII.

THE REPEAL AGITATION OF O'CONNELL.

The Aim of O'Connell.—The ultimate aim of O'Connell was the repeal of the Act of Union; and Catholic Emancipation was only a means toward this end. Upon his entrance into parliament he began to prepare the government for his final proposition, opening his campaign with a demand for the reform of the British Parliament.

The Loyal National Repeal Association.—O'Connell, realizing that it was impossible to gain repeal without the assistance of the people, established a society in 1840 with the object of enlisting the whole Irish nation **1840** in the movement. He intended to prove by the growth of this association that public opinion was in favor of repealing the Act of Union. In three years the Liberator saw his new organization, which he finally called The Loyal National Repeal Association, spread throughout the country and gathering to itself a membership of seven hundred thousand persons.

"**Monster Meetings.**"—To reach the people the Repeal Associates proceeded to hold open air meetings in the fields and on the hillsides

throughout the country. So enormous was the attendance at these gatherings that they became known as "monster meetings." At Tara Hill the greatest of these meetings was held on the 15th of August in 1843, the number estimated being nearly two million.

The Attitude of the Government.—Although these Repeal meetings were most enthusiastic and the whole country trembled with excitement, there was neither violence nor lawlessness; and the authorities had no opportunity of charging the Repealers with "disloyalty." This was due to the efforts of O'Connell. The government, however, alarmed at his success with the people and foreseeing the inevitable result of the strong influence which he held over them, took immediate steps to break his power. Proclamations forbidding the meetings of the Repeal Association were sent out, orders to disperse all gatherings of the Repealers were given to the various garrisons, and regiments of cavalry and infantry, with large stores of ammunition, were imported from England. In short, coercion was renewed.

The Postponement of the Clontarf Meeting.—At Clontarf a meeting was scheduled to be held on Sunday, October 8th, 1843. A vast concourse of people was expected **1843** to attend it. The authorities being informed, with the intention of precipitating a battle between the soldiers and the people, is-

sued a proclamation late on Saturday afternoon, terming the meeting seditious and forbidding it as illegal. They gave no time to the officers of the association in which to warn the people, and a massacre seemed inevitable. However, they had not reckoned with the natural activity of the men they opposed. Throughout the night of October 7th the Irish leaders hurried from place to place, counseling the people to postpone the meeting and scattering mounted messengers all over the country to warn those whom they themselves could not reach. So diligently did these Irishmen work that Saturday night, that upon the following day, when the soldiers arrived at Clontarf, they found no crowd to disperse, and no crowd to massacre.

Prosecution of O'Connell.—O'Connell was now the "uncrowned monarch" of Ireland. He was the very life of the Repeal Movement. The government realized this, and, knowing that his downfall would end the agitation in Ireland, it set about to accomplish it. In a moment of excitement the "Liberator" had pledged himself to gain repeal in six months. In this promise lay the opportunity of the government. The people trusted their leader and believed in his ability to keep his word. Loss of the people's faith meant loss of adherents, loss of power and the death of the Repeal Movement. To reduce O'Connell to this extremity,

the officials gave orders for his arrest and that of the other leaders. With eight others he was brought for trial before a packed jury on January 15th, 1844. The trial **1844** continued until February 12th and the verdict was guilty. Then the reading of the sentence was delayed for three months. O'Connell was sentenced to imprisonment for a year with the addition of a fine which he was ordered to pay besides. For three months the "Liberator" lay in the jail, until finally his friends succeeded in getting the verdict reversed and he was released. The six month limit was passed, however, and the government knew that O'Connell was beaten. His power was broken, and his spirit, also. For O'Connell was now a man of seventy years, and he had not the strength of youth with which to withstand the disappointment that came when he could not fulfil his promise. Nor was he able to finish the task which he had begun. His influence with the people was weakened. A year before he had but to utter the word and his will was executed; now illness, old age and the death of his hopes broke his proud spirit. Already he was losing his adherents. Younger men with other principles were taking his place in the hearts of the people and agitation had lost its charm for men and women of a suffering land.

The Famine.—In September, 1845, the potato blight appeared for the first time in Ireland,

and the crop was destroyed. The farmers made a brave attempt to regain their loss the following year, depriving themselves of actual necessities to borrow money by means of which they were enabled to plant a new crop. With characteristic hopefulness they looked forward to the coming harvest. Again the blight appeared, and the farmers saw their potatoes destroyed. Then Famine came. Men, women and children died by the hundred. Yet these things could have been prevented by the government, had it listened to the appeals of O'Connell and his party, for at the first warnings of nature in '45 he saw the possibility of a famine and had pleaded for a remedy for such an event. He argued against the exportation of corn, pointing out the fact that, should the blight reappear, corn would be needed to take the place of the potato as food; he struggled to prevent the distillation of spirits, which necessitated the squandering of grain for this purpose; he sought to open the ports that provisions might be received from other countries; and he urged the government to lend its aid to the people who were suffering already. His efforts were in vain. With its usual criminal negligence parliament closed its eyes to the coming cloud of misfortune. The government could not have prevented the blight, but it could have prevented the consequent suffering and death of the people. In the most callous

manner, it refused to disturb the corn market for the sake of the starving millions of Irish, and when the terrible year of '47 finally came with all its attendant horrors, and the people lay dead and dying along the roadsides and in the fields, the amount of corn exported was far greater than was sufficient to feed the whole population of Ireland. It is the bitter truth that with plenty in their own land, the Irish people starved to death.

Foreign Aid.—Europe and America now came to the aid of the sufferers; but they could not bring to life the victims of a government's negligence. Nor were the provisions which they sent to Ireland always distributed among the families that were starving. Frequently they were appropriated by the various officials and contractors, who enriched themselves with the charitable offerings of other nations.

Desolate Ireland.—As a natural consequence of all this misfortune, Ireland was fast becoming a waste. Emigration increased, for those who had the opportunity left their desolate homes and fled to America. But even in their flight the unfortunate Irish suffered. Disease followed famine; and the wake of many a ship marked the burial place of those who died in their attempt to flee the shadow of famine and plague. The day came at last when the population of Ireland was two and one-half million less than it had been before the dawn of "*Black Forty-Seven.*"

The Death of O'Connell.—In the dark days of the famine when his stricken people were falling around him, O'Connell saw his last hope perish. Broken in health and weakened in mind, his sufferings augmented by the pitiable scenes about him, he left Ireland on a pilgrimage to Rome; but before he could reach his

O'CONNELL'S MONUMENT IN GLASNEVIN CEMETERY.
This cemetery is the resting place of many famous Irish patriots and heroes.
From J. S. Hyland & Co.'s "Ireland in Pictures".

destination, death overtook him at Genoa, and on the 15th of May, 1847, the "Irish Liberator" ended his earthly career. The significance of his whole life lay in his last wish, that his heart might be brought to Rome and that his body be buried in Ireland.

CHAPTER XXXIV.

THE RETURN TO THE PHYSICAL FORCE POLICY.

"Young Ireland."—Early in its existence the Repeal movement attracted a number of young men many of whom had but recently left college to follow the high ideals of patriotism and public heroism which they had learned in the school-room and the lecture hall. This new generation soon wearied of O'Connell's constitutional agitation and, seceding from his party, introduced the school of politics known as "Young Ireland." The intention of these young patriots was to purify Irish politics, to destroy factional and religious differences, to maintain an independence that was being threatened by the insidious attempts of the government to bribe Irish leaders with appointments to governmental positions, and to appeal to the people through their reason rather than through their emotions.

The Nation and the Irish Confederation.—Taking for its motto, "Educate that you may be free," the Young Ireland party had early in its career established a paper, called the *Nation*, the purpose of which was to give the people a political education, to point out the

wrongs which they suffered, to enable them to see the causes of their wretched condition and to incite them to remove those causes by acquiring independent legislation. With Thomas Davis as chief writer, the *Nation* became an important factor in the making of a new Ireland. His poetry and prose thrilled the heart of every Irishman and struck fire from Irish genius until soon the columns of the *Nation* were filled with writings of such men as James Clarence Mangan, Richard Dalton Williams, Thomas Francis Meagher, John Blake Dillon and Thomas Devin Reilly, and such women as "Speranza" (Lady Wilde), Eva Mary Kelly and Ellen Downing. A new school of literature had come into existence, hand in hand with the politics of Young Ireland; its motives were of the same purity, its aim as noble, and its means as bold. It was the renaissance of Irish nationality.

The Irish Confederation.—In 1847 the Irish Confederation was established by the Young Ireland seceders. The membership of this organization was made up of young men of education, moral worth, and healthy mind, the flower and promise of the middle class. As a leader these young Confederates chose William Smith O'Brien, a man of honor and a model of public virtue and personal in- **1847**
tegrity. In spite of the stirring songs and fervent writings that were awakening Ire-

land, O'Brien made a strong effort to maintain a conservative attitude, and for a while succeeded. But the Confederates and the *Nation* were each the complement of the other. What the Confederates said in the council-chamber or on the platform, the *Nation* emphasized. When the *Nation* made a suggestion, the Confederation seized upon it. And their united efforts resulted in the spread of the doctrines of "Young Ireland" throughout the country. And another spirit besides mere nationalism had entered the articles of the *Nation*.

John Mitchell.—The death of Thomas Davis left vacant the position of editor on the *Nation's* staff, which was filled by John Mitchell, the son of a Unitarian minister and, as he, himself boasted, the son of a '98 man. Mitchell's writings soon startled all Ireland and played havoc with peaceful agitation. His remedy for the ills of his country was—War. Declaring that constitutionalism was demoralizing the country he preached the doctrine of "blood and iron" so boldly and openly that the Confederates, under the leadership of the conservative Smith O'Brien, protested against his principles as being those of a madman, and Charles Gavan Duffy, the proprietor of the *Nation*, sought to suppress what he called the "seditious" articles which Mitchell contributed to the columns of the paper. Rather than concede his right to speak plainly, John Mitchell

resigned his position on the *Nation,* and, with Thomas Devin Reilly, another strenuous advocate of "physical force," he severed his connection with the Irish Confederation. To proclaim his doctrines without hindrance, Mitchell now established a weekly paper which he named

JOHN MITCHELL.

the *United Irishman.* With contributions from the pens of Mangan, Ellen Downing and Devin Reilly, who had also retired from the columns of the *Nation,* the paper became not only a literary success, but also a most vigorous

exponent of democratic and revolutionary principles. And so popular did Mitchell's editorials become that all other publications were forgotten in the desire of the people to read what Mitchell said.

Military Clubs.—This great interest in Mitchell's doctrines, which had been ridiculed at first, was the result of news from France, where the people had succeeded in overthrowing the government. Ireland was aflame with the thought that Independence was possible; and Mitchell's policy was grasped at by those who had but a few days before derided it and called its advocate a madman. Confederate clubs were formed throughout the country, this time for the purpose of arming and drilling the members in preparation for a revolution. And the *United Irishman* was the organ of these clubs, openly encouraging the men to hasten their preparations and giving them instructions in warfare.

The Treason-Felony Act.—The government was not idle while Mitchell and his aids were at work. The viceroy, Lord Clarendon, concentrated eight thousand troops in Dublin, and sent spies throughout the country to ascertain the numbers and resources of the Revolutionists. More regiments were ordered from England and cannon mounted in preparation for an attack. But realizing that all these efforts were vain without the destruction of the *United*

Irishman and its editor, the government decided upon a means by which to accomplish its purpose. On April 25th, 1848, the Treason-Felony Act was passed. This act provided that any one who should levy war against the queen, or endeavor to deprive her of her title by open and advised speaking, printing or publishing, or inciting others to the same should be deemed guilty of felony and should be transported beyond the seas.

The Arrest and Conviction of Mitchell.—Ignoring this new law of the British government as he had ignored its intent to legislate for Ireland at any time, Mitchell continued to write, urging the people to arm themselves in self defense. As a result, he was arrested, tried and convicted under the Treason-Felony Act. Mitchell received his sentence with composure, and then addressing the court defiantly, he promised that others would take his place. As he uttered this promise, a cry rang out from his friends who were present at the trial—"Promise for me, Mitchell, promise for me—and me—and me!" resounded throughout the court-room. A rush was made to bid farewell to the prisoner, and the officials, believing that a rescue was being attempted, fled from the room. Police tore the prisoner from the embraces of his friends; bugles sounded the alarm; troops closed in about the building; and Mitchell was carried off to his cell. Early the

next morning he was heavily chained and hurriedly put on board a convict ship bound for Spike Island, from which place he was afterwards taken to Van Diemen's Land. He finally escaped to America.

The Men of Forty-eight.—There was now no retreat, no middle course for the Confederates. Even O'Brien, who had most vigorously opposed Mitchell's force policy, threw himself into the cause and, with Meagher, Dillon, D'Arcy McGee and Richard O'Gorman traversed the country organizing and drilling for a final stroke for Independence. Meanwhile the government was hurriedly pouring in troops from England, improvising barracks, reinforcing garrisons and placing gun-boats along the rivers. Proclamations for the arrest of the Confederate leaders were issued; and before O'Brien could order the call to arms, he was surrounded. A struggle took place in Tipperary between a few of his followers and the police. The police were compelled to retreat to a farmhouse where they were able to fire upon the people without encountering harm to themselves. Owing to the gentleness of O'Brien who would not see the house and children of a widow destroyed even for the defeat of the enemy, the battle ended unsuccessfully for the Irish.

Fate of the Leaders.—There was nothing left to the leaders now, but flight. Dillon, O'Gor-

man, Doneny and Devin Reilly escaped to America; but O'Brien, Meagher, McManus and O'Donoghue were arrested and convicted of high treason. They were sentenced to be hanged, drawn and quartered; but their sentence, however, was changed to transportation, and with John Martin they were sent to Van Dieman's Land.

Effect of the Young Ireland Movement.—Although hundreds of Forty-eight men fled from Ireland with the hopelessness that comes with failure, the result of Young Ireland's attempt to revolutionize the country was not a failure in the full sense of the word, for Ireland has gained much from the efforts of these brave spirits who sacrificed careers of great promise and gave up their lives willingly for the welfare of their native land. What though the hope of the nation sank low when they went out into exile, there to spend their talents in the furtherance of other causes; what though they gave their lives for foreign governments; they had left their impress on the land of their birth; they left it in the new and worthy literature from which other generations would learn the lesson of freedom and honor; they left it in the new politics, the politics of self-reliance and independence; and they had left it on the minds of the people, who once more had become united. And those who had fled to America added to the fame of the Irish nation,

when they threw themselves into the cause of the Union and fought to save it, the Union so widely different from that which they had in their own home tried to dissolve. Greatest of all their gifts to their country, however, was Young Ireland, which means a Hopeful Ireland.

The Condition of the Country (1847-1858).—Eleven years of wretchedness followed "Black Forty-Seven" and unfortunate Forty-Eight. In 1848 and 1849 the blight had reappeared to add to the list of famine victims. Landlords were evicting their tenants and stocking the vacated lands with cattle. Emigration continued. Attempts to relieve the tenants were made without success; bills were introduced and thrown out; and the Tenants' Rights League was established; yet the state of Ireland remained the same.

The Fenians.—Once more the doctrine of armed resistance was held forth to the people. In 1858, James Stephens, an exile of '48, returned from America to find some defiant spirits among the Phoenix Society of Skibbereen, in Cork. At that time England was engaged in suppressing the rebellion in India; and Stephens and his followers took advantage of this opportunity to establish the so- **1858** ciety throughout Cork and Kerry. The leaders were arrested, only to be released soon after. It was thus that the Fenian

movement began. During the years that followed it progressed rapidly through the agency of a newspaper, called *The Irish People*, and finally struck root in America where the old '48 men and those driven from Ireland by the tyranny of landlords grasped eagerly at this chance of seeking redress of their grievances. Those who had been soldiers in the American army now hoped to be able to make use of their experience for their own country; and those who had prospered on the western continent offered their savings to the cause. They had not forgotten their "Dear Old Ireland, Brave Old Ireland, Ireland, boys, hurrah!" The rising was to take place in Ireland on September 20th, 1865. Again as in forty-eight, before their plan could be carried out, the leaders were arrested and sent to prison. Stephens, however, escaped from jail.

The Fenian Movement in America.—Meanwhile the movement progressed in America. A scheme to invade Canada took rise and in May, 1866, William Roberts, an Irish-American who had spent a fortune for the cause had established a line of depots along the Canadian frontier and filled them with arms **1866** and ammunition bought from the government of the United States. Orders were now given to the Fenians throughout the States to march towards the frontier. But President

Johnson, contrary to the policy of his predecessor, Lincoln, issued a proclamation against the movement. Immediately, American gunboats were stationed along the lakes and the St. Lawrence River; all the arms and ammunition were confiscated; and those contigents on their way to the front were arrested on suspicion. One small company, however, evaded the government officials, and with John O'Neill in command, crossed over to Canada near Fort Erie, where O'Neill tore down the Union Jack and replaced it with the green flag of Erin. The news of this achievement spread like wild-fire among the Irish of the United States and within a day fifty thousand men had volunteered for service. But Johnson ordered the disorganization of the Fenians and caused the arrest of Colonel Roberts and other leaders. Meanwhile O'Neill and his handful of men were left to the mercy of the British in Canada. Little daunted at the odds against him, that brave Irishman sallied forth with his regiment and put to rout most ignominously the Canadian regiments that attempted to besiege him in the fort.

Death of Allen, Larkin and O'Brien.—In Manchester, England, the Fenian movement was marked with a tragic event. During the rescue of Captain Thomas J. Kelley, and Captain Deasy from an English prison-van the sergeant in charge, a man named Brett, was accidentally killed in an attempt to blow open the

lock of the van. Stephens and Deasy escaped, but many of the rescuers were arrested. William Philip Allen, Michael Larkin, Michael O'Brien, Thomas McGuire and Edward Condon were sentenced to be hanged for the murder of Brett. McGuire was pardoned and Condon received a reprieve; but, although innocent, Allen, Larkin and O'Brien were executed on the 23rd of November, 1867, and their bodies destroyed by quicklime as those of ordinary murderers. The Irish people, however, held funeral processions in the large cities of Ireland, commemorating the martyrdom of these heroes; and throughout the whole world, wherever Irishmen live, the anniversary of their death is marked with memorial meetings in which thousands of Irish voices repeat the prayer of the martyred three—"God save Ireland!"

1867

CHAPTER XXXV.

HOME RULE AND THE LAND QUESTION.

Disestablishment of the Protestant Church.—Under the Established (Protestant) Church in Ireland there were two hundred parishes in which there were *no* Protestants; and in other parishes there were from one to ten families professing the Protestant religion. The Catholics living within the limits of these parishes were compelled to pay their share of the annual tithe of the Established Church, which amounted to four hundred thousand pounds. This injustice was remedied by an act of Parliament passed in 1869, which provided for the disestablishment of the Protestant Church in Ireland. The act came into operation on January 1st, 1871; and the English State Church in Ireland was thus abolished. **1871**

Home Rule.—In 1870 a number of men, both Protestant and Catholic, met and arranged for the formation of a society which was to have for its object, Home Government for Ireland. As conventions of any kind were strictly forbidden by the government, this new association found many obstacles to hinder its progress. The leaders, however, succeeded in assembling a number of local delegates in the hall of the

Rotunda in Dublin on November 18th, 1873, calling the meeting a conference. After four days discussion the platform of the Federal Home Rule Movement was formed. In the next election the people sent four members of this association to parliament. With 1873 Isaac Butt as leader, these men introduced bill after bill only to have each and all rejected by the British members. The Home Rulers then cleverly blocked all attempts of Parliament to ignore their propositions, turning the dignified British Parliament into a howling and ineffective mob, thereby preventing the continuance of other matters of legislation. Finally the failure of the Irish crop for three successive years turned the tide of agitation to the land question.

The Land System.—The area of Ireland is 20,808,271 acres, 14,000,000 of which are arable and fertile; and the natural resources of the country have been proven to be capable of supporting twenty-five million persons. Yet for years the Irish people have been compelled to accept but a miserable pittance of all this God-given plenty. This state of affairs is due to the land system which the English government introduced when it first confiscated their lands from the Irish clans to bestow those lands on its favorites, whose descendants throughout the centuries extorted the result of the tenant's drudgery in order to squander it abroad in pur-

suit of pleasures that were often vicious. Landlordism in Ireland meant and will always mean injustice to the people. From its very foundation the land system is wrong, for it has given the ownership of the land to foreigners and apostates of Catholic Ireland, when the land belonged only to the Irish clans. Not only did these intruders under the protection of the government claim the soil, but they and their descendants also laid claim to every improvement that the thrifty and industrious tenants made upon their holdings. To the tenants the system gave only the right to hold the land on payment of a certain rent which the landlord had the right to raise at the end of every six months. The landlords and their agents took advantage of this, and whenever the luckless tenant had, by his own industry, produced a successful crop, or cleared a once barren land of stones, and otherwise made his farm productive, the rent was raised; and the result of honest labor and industry was a higher rent and a greater burden. His native intelligence soon taught the Irish farmer that it was wiser to sit down with folded hands and await a small crop that would scarcely keep alive himself and his family than to wear out his life in toil for the landlord. Besides this, the tenants were subject to another injustice; the landlord could evict his tenants at will; and eviction meant starvation or emigration.

The Land Act of 1870.—Owing to the arbitrary evictions and summary raising of rent, William Gladstone, Prime Minister of England, was compelled to introduce a bill into the House of Commons in 1870, forbidding landlords to evict tenants without due process of law and without compensating the tenants for disturbance from their holdings. For the first time since Elizabethan and Cromwellian confiscation, tenants were granted certain rights to their own improvements in their holdings, of which they could not be deprived without compensation. This act, just though it was, did not improve the condition of the tenants to a great extent. Although it gave them the right to invoke the law to aid them in opposing the injustices of the landlords, the suits filed against the landlords were almost invariably decided in favor of the latter. And, in spite of its enactment, evictions to the number of ten thousand occurred between the years of 1870 and 1879. **1870**

The Land League.—The *Irish World* of New York City, a newspaper edited by Patrick Ford, gave impetus to a new movement, and spead its doctrine throughout the two countries, Ireland and America. It taught "the total abolition of landlordism and tenant proprietary." The Irish farmers saw the light of a better day dawn in this gospel of the *Irish World;* and they immediately gave their allegi-

ance to it. The crops of 1877, 1878, and 1879 had failed and the gaunt spectre of famine had returned to Ireland again. Meetings of tenants were held and appeals for the suspension of rents were made, to be in most cases rejected by the landlords. Then Michael Davitt came forward advising the farmers to "pay no rent

AN EVICTION.
From J. S. Hyland & Co.'s "Ireland in Pictures".

and resist eviction." This was the origin of the Land League. In October, 1879, Davitt with Charles Stewart Parnell, John Dillon and others organized an 1879 association, which they called the Irish National Land League, and the purpose of which was to abolish landlordism.

Meanwhile the famine was destroying the population of the country, and emigration was continuing. Effective aid was not to be had from the government; and the land-leaguers called upon Europe, Australia and America. A generous response came in the form of money and provisions for the sufferers. The Irish leaders grew more urgent in their exhortations of the people to fight for their land rights. Rack-renters became the object of the "boycott." An attempt was made to suppress the movement in the arrest of the leaders; but a trial by jury resulted in their acquittal.

The Land Act of 1881.—In 1881 Gladstone introduced another act by which he proposed to make more effective that of 1870. Under this act a land court was established which comprised three members whose duty it was to fix a judicial rent. This rent could not be increased until the expiration of fifteen years, during which time the tenant could not be evicted except for non-payment of rent. The act was passed.

The Coercion Act of 1881.—At the same time a coercion act, one of forty-four passed in twenty-six years, was enacted. Regiments of soldiers were sent to Ireland; and those regiments stationed there were recalled lest they would show sympathy and leniency to the people with whom they had lived so long. Members of the League were seized; and as fast

as they were arrested others took their places in the work of agitation. For safety the funds of the Land League were removed to France; and Dillon, Parnell and others followed them to make arrangemants for further resistance.

The United Irish League.—The Land League continued its progress until 1891, when, on account of a scandal in the private life of Parnell, some of the members refused to follow his leadership and he was deposed. **1891** A year later the unfortunate Pericles of Ireland died heart-broken. In 1901 the factions which resulted from the difference of opinion in regard to Parnell's deposition, through the efforts of William O'Brien, were united under the name of the United Irish League. With new strength the newly united **1901** factions signalled their union by compelling the enactment of a bill granting local self-government to Ireland.

The Land Bill of 1903.—The land bills of 1870 and 1881 with their various amendments still acknowledged the dual ownership of the land between landlord and tenant. There were so many defects in these bills that they were almost useless to the Irish people. With the object of remedying these defects the Irish members demanded a new bill. After much agitation and effective parliamen- **1903** tary work they at last succeeded in securing the enactment of the land bill of 1903,

which provided for the first time the right of the Irish tenants to BUY their holdings and thereby destroyed the dual ownership of the land. And the Irish people are now face to face with the opportunity of regaining their homes, and of becoming, after many centuries of injustice, the sole owners of the soil that long ago belonged to their ancestors.

CHAPTER XXXVI.

EDUCATION.

The Destruction of Irish Schools.—In their pre-Christian days Ireland's people possessed the same love of learning that marks them to-day. The Cuilmenn, the Psalter of Tara and fragments of Ossian's poems, which are still extant, attest it. But the golden age of Irish learning began with the introduction of Christianity. Religion lent her glorious aid to education and the schools of Clonmacnoise, Bangor, Armagh, Lismore and other seats of learning sprang into existence. Not only Ireland but all Europe was benefited by these schools. From them went forth a St. Columbanus to teach the Gauls and the people of Northern Italy, a St. Gall to teach the gospel in Switzerland and to establish a famous school in Germany, a Virgilius, who probably was the first to teach that the earth was round, a John Scotus Erigena the greatest scholar of the world in the ninth century, a St. Fridolin to teach in Germany, a Clement and an Albinus to preside over Charlemagne's seminaries, and a St. Brendan to discover America. In these schools the Book of the Dun Cow, the Book of Leinster, the Book of

Ballymote, the Book of Lecain, the Yellow Book of Lecain, the Speckled Book and many other manuscripts of great worth were written. To these schools, too, western civilization owes its culture; for they were the nucleus of the world's education, and Ireland was its center of intellectual life. Then the Danes came, and the island to which all men of intellect looked for guidance, the island of saints and scholars, fell under the dark shadow of barbarism. Monasteries were pillaged and burned, books destroyed and teachers and priests murdered; and the once famous schools of Ireland began to lose their attraction for foreign students. For two hundred years the country suffered under the Danes, until Brian Boroimhe overcame the pagans. He could not, however, eradicate the influence of these savages from the social life of his people. Peaceful pursuit of knowledge was no longer the distinguishing characteristic of the Irish people. And when the Anglo-Normans arrived, the natives faced another evil, the loss of their homes. Education was not to be sought when home and life were in danger. Yet these evils might have been overcome, had not Protestantism began its ruinous sway. What the wild men of the North began, and the feudal Normans continued, bigotry completed. Penal laws forbade Catholics to educate their children, exiled the priest and monk, and placed a price on the

head of the teacher. England knew full well that an ignorant people would be a submissive people; and education was proscribed in Ireland.

Irish Schools on the Continent.—But England had reckoned without the Irish thirst for knowledge and Irish loyalty to religion. The student who was denied an education in his own land sought it in other lands, and, although he was fined for it, the Irish father who could afford to do so sent his sons to continental schools. The schools of Antwerp, Louvain, Lisle, Douay, Bordeaux, Rouen, St. Omar, Salamanca, Alcala, Coimbra, Prague, and St. Isodore of Rome were filled with Irish exiled students whose very number soon made it necessary for the founding of Irish colleges in the universities of Europe. Irish Catholics who had saved their fortunes from the English grasp gave generously towards the establishment of these schools and thus enabled Irish youth to educate themselves.

The Hedge School.—

"Still crouching 'neath the sheltering hedge
or stretched on mountain fern,
The teacher and his pupils met, feloniously to
learn."

In the early part of the eighteenth century the penal laws reached their excruciating point. It was treason for a Catholic to seek an education either at home or abroad. These were

the days of the hedge school. There were no finely equipped school-houses in those days, and no high salaries to tempt men to follow the profession of teaching. Fifty dollars was the reward for the head of a school-master. As often as not the Irish school-boy, when he arose in the morning, had no knowledge as to where school was to be held that day, nor was he certain that his teacher was alive and safe from the hands of the informer. As the morning wore away, he waited and watched, listening for the whistle of the schoolmaster to summon him to class in some wild glen or behind the hedge on the wayside of a road unused by strangers and enemies. Acquiring an education was exciting; and the boy needed no urging to hurry him to school. When he had learned all that he could in this haphazard fashion, his parents, if they could afford it, then smuggled him to the continent where he became a scholar of no mean merit. But few parents could give their children a continental education, and the main portion of Irish Catholics, for years, received no more knowledge than that learned at the hedge-school.

Relaxation of the Penal Laws.—In 1783, the repeal of the penal laws began. In 1795, St. Patrick's College of Maynooth was thrown open for the education of the Catholic clergy. A few years later a grant of money was given for its support. Religious communities began

to return to Ireland. The Jesuits, the Christian Brothers, the Ursuline Nuns, the Ladies of Loretto and other orders began to open schools for the education of Catholic children.

The National Schools.—In 1831 the Chief Secretary of Ireland, afterwards Lord Derby,

QUADRANGLE MAYNOOTH UNIVERSITY.
From J. S. Hyland & Co.'s "Ireland in Pictures".

introduced a school system known at present as the National School System of Ireland. This system was far from perfect, and, although professedly tolerant of Catholicity, it aimed to destroy the faith of the children who attended the National Schools. For many years it was the object of much controversy between Cath-

olics and Protestants. Archbishop McHale was a bitter opponent of the system from the beginning; but, as it was the first step towards non-sectarian teaching, the Catholics accepted it with the philosophy that half a loaf was better than no loaf, and, by exercising the utmost vigilance, they compelled the bigotry of Protestantism to disappear from this department of national life so that today the National School is Catholic in Catholic districts.

Literature of the Eighteenth and Nineteenth Centuries.—In the eighteenth century there was not one Catholic author of merit in Ireland. The penal laws prevented the birth of genius. But there were several Protestants whose works are numbered among the classics of English literature. Sir Richard Steele, Dean Swift, Oliver Goldsmith, Richard Brinsley Sheridan, Edmund Burke, John Philpot Curran, Henry Grattan and William Drennan were all non-Catholics; yet they were true Irishmen and their country rightfully claims them as her own. The nineteenth century marks the early result of the relaxation of the penal laws. James Warren Doyle, Bishop of Kildare and Leighlin, "the incomparable J. K. L.," was the first Irish Catholic bishop to make himself famous in the English literature of the age. Preceding him by a few years, the Reverend Doctor Lanigan wrote the Ecclesiastical History of Ireland. Daniel O'Connell

need scarcely be mentioned; his statesmanship and oratory is of world-wide fame. Thomas Moore, the national poet of Ireland, like O'Connell is admired by all lovers of that unique characteristic, the Irish blending

THOMAS MOORE.

of wit, humor and pathos. Besides these Ireland's galaxy of the nineteenth century writers holds the names of Gerald Griffin, the Christian Brother, John Banim, novelist, dramatist and author of the exquisite poem, Soggarth Aroon, Michael Banim, his brother, Rich-

ard Lalor Shiel, whose essay on O'Connell was translated into several languages, Thomas Osborne Davis, who, though not a Catholic, is beloved by all Catholics of Ireland and lovers of Freedom, and all the other writers of the Young Ireland movement, whose names have appeared before. Samuel Lover, Will Carleton, Charles Lever, John McHale, Archbishop of Tuam and scholar in Gaelic, Father Tom Burke, Denis Florence McCarthy and Aubrey De Vere also gave their share of brilliancy to Irish literature of the nineteenth century.

Higher Education.—The means of education in Ireland is insufficient to satisfy the desire for learning among the people. The days when primary education was enough for the average man and woman have passed, and with all the world Ireland seeks the university. Protestant Ireland—which means one-third of Ireland—has the famous Trinity; but Catholic Ireland has no desirable university for the laity. Maynooth, whose annual grant was taken away at the same time that the Protestant Church was disestablished in Ireland, is no longer under governmental control; besides, it is exclusively for the education of youth preparing for the priesthood. There are several other colleges and seminaries for the clergy; but the Irish laity have no school for higher education which meets their requirements, and, for years, they have been making appeals for a Univer-

sity to be supported by the government and to be under Catholic control.

Revival of the Gaelic Language.—Since the enactment of the Statute of Kilkenny in the 14th century, the Irish have been gradually compelled to give up the use of their own language until the present day finds but a few Irishmen able to speak fluently their native

THE LIBRARY OF MAYNOOTH COLLEGE.
From J. S. Hyland & Co.'s "Ireland in Pictures".

Gaelic. In late years, however, a revival of the language has begun not only in Ireland, but wherever there are men of the Irish race. Classes have been formed in schools where children of Irish parents attend and the tongue of their forefathers is being taught them. Gaelic Leagues have been established in Ireland, America and Australia, and by private

contributions, the arduous task of restoring the greatest of all losses due to English injustice, a suppressed language, is being accomplished with success.

Irish Love of Learning.—These struggles for higher education and language in the home country are not the only indication of the craving for knowledge which marks the Irishman. When penal laws, famine, eviction and coercion drove the Irish into exile, they carried with them, illiterate though many of them were, the faith of their fathers and an inherent love of learning; and, wherever a few Irishmen settled, whether it was in the Australian bush, the wilds of Africa, or the plains of America, they built first their church and then their school. Their forefathers had taught the world, had resisted the Danes and Normans and defied Protestantism, giving up the greatest boon of intelligent man, education, to preserve their homes and their faith; and their descendants entered exile to labor side by side with people of other nations who had not been denied intellectual light by their home government. In spite of poverty, in spite of bigotry, in spite of ridicule, the Irish exiles struggled on among strangers until today their children, the men and women distinguished for their quickness of intellect, give proof of the victory won by the Irish exile over the narrow-minded ridicule of more for-

tunate neighbors. Irish love, Irish sacrifice and Irish ability have raised the most noble of monuments to man—the Church and School; and Irish religion will not separate them. Like the schools of Lismore, Clonmacnoise, Armagh and the rest, the parochial school, the result of Irish labor and Irish sacrifice, will rise beside the Catholic Church of America, to gather into its precincts children with Irish blood flowing in their veins, the blood of martyrs and patriots of another land, and the blood which will make loyal citizens of this, an adopted land.

GUIDE TO PRONUNCIATION

The principal accent is indicated by mark (′), and the secondary accent by mark (″). The guttural sounds of ch *and* gh, *as in German* ach, *are represented by* CH.

A

Page 327	Alcala	ähl-käh-läh′
" 292	Algerine	ăl″-jē-rēn′ (*In* 1837 *French commander, Lt. Gen. Damrimont, chastised the Kabyles of A. with great severity.*)
" 44	Allemani	awl″-lē-mäh′-nē
" 244	Annesly	ănz′-lĭ
" 11	Antrim	ăn′-trĭm
" 44	Ardan	ähr-dähn′
" 92	Ardee	ähr′-dē
" 22	Ard-Righ	awrd′-rē (Righ *is king.* Ard-Righ *is high-king.*)
" 176	Ard Tully	awrd-tŭl′-lĭ
" 274	Arklow	ährk′-lō
" 11	Armagh	ähr-mäh′
" 133	Askeaton	ăs-kē′-t'n
" 93	Athenry	ăth′-ĕn-rĭ
" 15	Attica	ăt′-tĭ-kā
" 230	Aughrim	äCH′-rĭm
" 11	Avoca	äh-vō′-ka

B

Page 142	Bagnal	băg′-năl
" 9	Bahnba	bäh′-ĭn-ba
" 133	Ballinacor	băl″-lĭ-näh′-kŏr
" 299	Ballinamuck	băl″-lĭ-nă-mŭk′
" 229	Ballinasloe	băl″-lĭ-nă-slō′
" 143	Bally	băl′-lĭ (Bally *is a corruption of Gaelic* Ballagh *and means place.*)
" 92	Ballymena	băl″-lĭ-mē′-na
" 207	Ballymoney	băl″-lĭ-mō′-nē
" 224	Ballyneety	băl″-lĭ-nē′-tĭ

Page 133	Baltinlas	bȧl′-tĭn-lȧs
" 44	Bangor	bȧn′-gôr
" 11	Bann	bȧn
" 11	Barrow	bȧr′-rō
" 36	Beal	bē′-ȧhl
" 149	Beara	bē-ȧhr′-a
" 247	Belangare	bē′-lȧn-gâr″
" 143	Belleek	bĕl-lēk′
" 177	Benburb	bèn-bŭrb′
" 37	Benignus	bē-nĭg′-nŭs (*Latin.*)
" 209	Berwick	bĕr′-rĭk
" 33	Bolg	bŭlg̃
" 327	Bordeaux	bôr-dō′
" 169	Borlase	bôr′-lȧs
" 53	Boroimh	bō-roym′ (bō-roo′ *is more common.*)
" 271	Boulavogue	boo′-lȧ-vōg̃
" 216	Brandenburgers	brȧnd″-ĕn-bŭrg′-ĕrz
" 118	Breffni	brĕf′-nĭ
" 24	Brehon	brē̤′-hŏn (*The* Brehon *laws were unwritten, like the common law of England. They were abolished by statute of Edward III.*)
" 46	Brendan	brĕn′-dȧn
" 52	Brian	brī′-ȧn
" 199	Broghill	brŏg′-ĭll
" 31	Brugaid	broo-gā′-ĭd

C

Page 17	Caicher	kȧ′-CHĕr
" 30	Caille	kī′-ȧl
" 216	Caillemotte	käh′-yō-mōt
" 182	Calchitto	kȧhl′-kĭt-tō (*Corruption of* Cli-laim, *pronounced* klē-lawv).
" 48	Cambrensis	kȧm-brĕn′-sĭs
" 157	Carew	kȧ-roo′
" 32	Carns *or* Cairns	kȧrnz
" 133	Carrick	kȧr′-rĭk
" 281	Castlereagh	kȧs-′l-rā′
" 84	Cathal Carragh	käh′-hĭl kȧr′-rȧGH
" 84	Cathal Crov Derg	käh′-hĭl krawv dȧr′-rĭg
" 10	Cavan	kȧv′-ȧn
" 11	Celts	sĕlts *or* kĕlts
" 269	Chapelizod	shȧp-ĕl′-ĭ-zŏd
" 170	Charlemont	shär′-lĕ-mŏng″
" 162	Chichester	chĭch′-ĕs-tĕr (Ch *as in church.*)

Page 209	Cladiford	klăd′-ĭ-fōrd
" 33	Claidem	klāhd′-ĭm
" 65	Clairvaux	klār-vō′
" 126	Clanboy	klāhn′-boy
" 248	Clogheen	klŏCH-ēn′
" 46	Clonard	klō-närd′
" 44	Clonmacnoise	klŏn′-măk-nēz″
" 190	Cloughoughter	klŏCH′-ō-tĕr
" 327	Coimbra	kō-ēm′-brăh
" 277	Colclough	kŏl′-klŭf″
" 178	Coleraine	kŏl′-ĕr-ān″
" 44	Colman	kōl′-măn
" 44	Columbanus	kō″-lŭm-bā′-nŭs
" 34	Conchessa	kŏn-kĕs′-säh
" 83	Cong	kŏng
" 44	Congall, Saint	kŏng′-găl
" 235	Coningsby	kŏn′-ĭngz-bĭ
" 38	Connall Creevan	kŭn′-nĕl krē′-vĭn
" 10	Connaught	kŏn′-näCHt
" 174	Coote	koot
" 27	Cormac	kōr′-măk
" 11	Corrib	kŏr′-rĭb
" 33	Craisecch	krā′-säCH
" 30	Cris	krēs *or* krē′-ĭs
" 39	Croagh	kroo′-ăg
" 33	Cromlechs	krŏm′-lĕks
" 132	Croom	kroom
" 325	Cuilmenn	kool′-mĕn (*Great Skin Book.*)
" 148	Curlew	kŭr′-loo

D

Page 40	Daire	däh′-răh
" 23	Dairmuid	dēr′-mŭd
" 51	Dalcassians	dăl-kăs′-shŭnz
" 19	Dareca	däh′-rē-käh
" 221	De Boisselau	dĕ-boy′-sĕl-ō″
" 75	De Brassa	dĕ-brähs′-säh
" 74	De Courcey	dĕ-koor′-sē
" 228	De Gincle	dĕ-gĭnk′-′l
" 221	De Lauzan	dĕ-lō″-zähn′
" 11	Derg	dăr′-rĭg
" 153	Don Aguila	dŏn äh′-gwĭl-äh
" 11	Donegal	dŏn′-ē-gawl
" 152	Don Juan	dŏn joo″-ăn′
" 62	Donough	dŭn′-nŭCH
" 210	Donoughmore	dŭn″-nŭCH-mōr′